

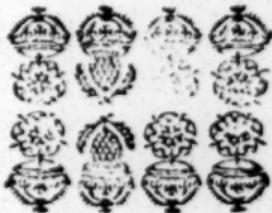
g. 10. 33 THREE

SERMONS

Preach'd upon
Extraordinary Occasions.

B Y

CHARLES ROBOTHAM, B. D.
Rector, of *Reifam* in *Norfolk*.



L O N D O N,
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TO THE
RIGHT WORSHIPFUL
Sir *Christopher Calthorpe*,
Knight of the *BATH.*

Honoured and Right Worshipful.

IT will not (I hope) be thought strange, but Duty, if (amongst the many that are cordially affected towards you) I also bring my Mite into your Treasury; unto which all that know you, and can distinguish true worth and goodness from a seeming shew, or a meer popular gloss, cannot but pay the Tribute of their due respects.

The Epistle Dedicatory.

As for this present address
here made unto you; your singu-
lar integrity and fidelity to the
publick, your true affection to solid
and undissembled Piety, your un-
tainted Loyalty to the Prince, your
Love and Nobleness to the Church,
(so well known) and lastly,
your many favours and counte-
nance, not only to those of my
Function in general, but to my
self in particular, are all such
as justly entitle you to the sub-
ject of this following Discourse;
you being that in your lesser
Sphere, which our Gracious So-
vereign is, in his higher and lar-
ger, A true Nursing Father.
God of his goodness encrease the
Gifts and Graces of your mind,
and the number of your Imita-
tors.

May

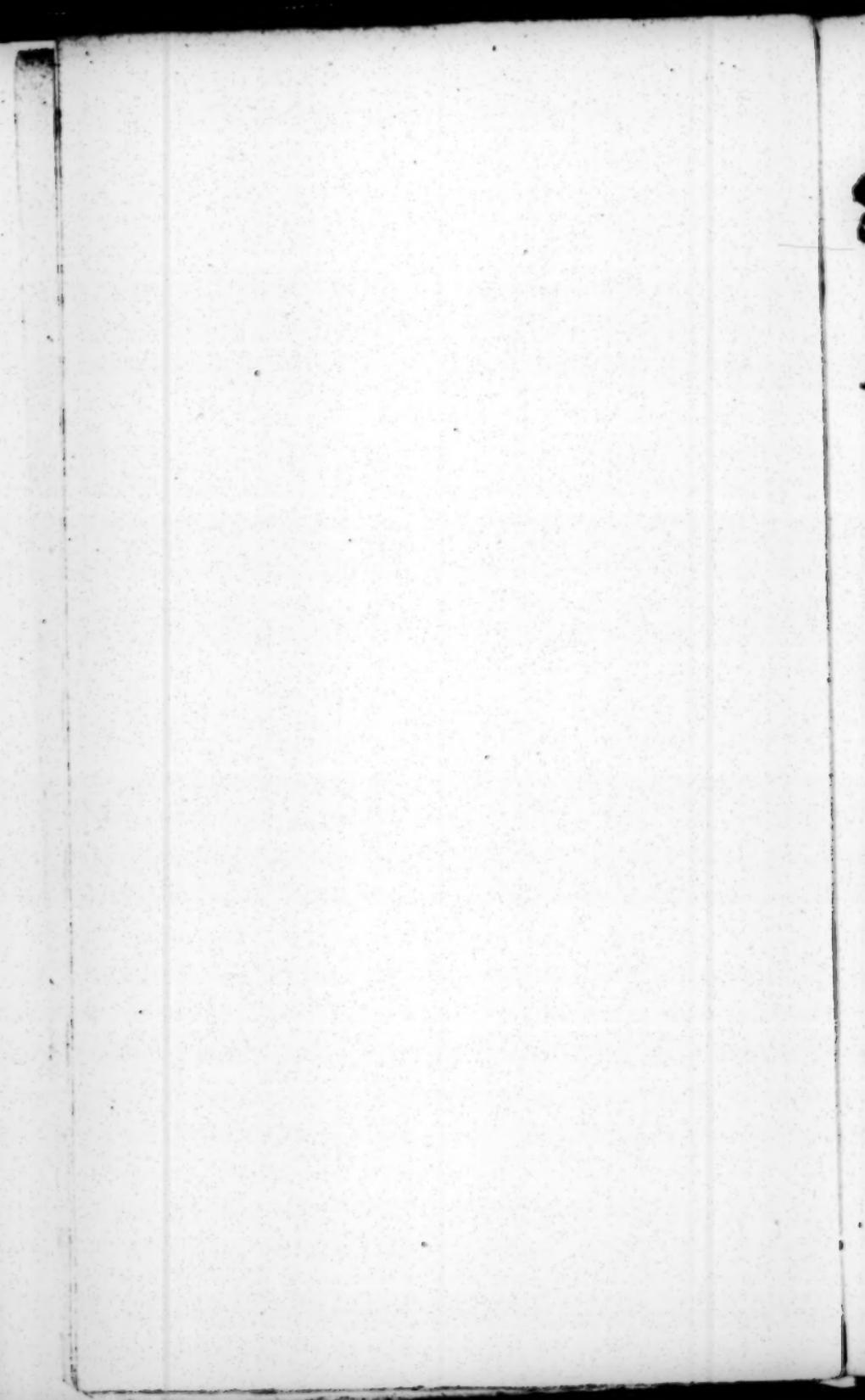
The Epistle Dedicatory.

*May the Vertues of your Soul
(in despight of that Veil that
would hide them) prove more and
more conspicuous, like the Sta-
tues of those two Romans of
old, which the more they were
concealed and covered from the
publick sight, were but the more
taken notice of.*

*May the fatness of the Earth
be your lot, and may the Dews and
Blessings of Heaven fall here
and ever upon you and yours, so
as to redound to Gods Glory, to
the publick good, and to your
own inward comfort and eternal
reward. So prays your unfeign-
ed Orator at the Throne of Grace,
and faithful Servant to his power,*

Charles Robotham.

A 3 Isaiah





Isaiah xlix. 23.

And Kings shall be thy Nursing Fathers, and their Queens thy Nursing Mothers. They shall bow down to thee with their Faces towards the Earth, and lick up the dust of thy feet.

TH E current of Religion in the world seems much to resemble those Waters of *Ezekiel*, that Ezek. 47. rose first to the Ankles, then to ^{3, 4.} the Knees and Loins, and so to an unpassable depth. Such was the rise and progress of Religion in the World. The beginnings of it were but small, only in the Families of the Patriarchs; the Channel of it for a long time scant and narrow, only in the bounds and limits of the Land of *Canaan*:

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In *Jury* only was God known, and his Name great in *Israel*. But at the length it overflowed the Banks, and according to the prediction, *Isa. 11. 9.* *The whole Earth was filled with the knowledge of the Lord, as the Waters cover the Sea.* But this it was a work especially reserved for the days and coming of the *Messia*; and is commonly joyned with the mention and promise of the *Messia*. Thus in *Gen. 22. 18.* *In thy Seed shall all the Nations of the Earth be blessed.* Thus in *Gen. 49. 10.* (*Till Shilo come*) *And to him shall the gathering of the people be.* And the very same thing we meet with at large in this very Chapter of *Isaiah*, beginning at the 6th Verse: *I will give thee for a Light to the Gentiles, that thou may'st be my Salvation, to the ends of the earth.*

In pursuance of which subject he goes on to set forth the care of God, not only for the perpetuating of the Church, (Verse the

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and 16th, I have graven thee upon the
palms of my hands, thy walls are
continually before me;) but also
for the replenishing and inlarging
the Church; and that to such a
flow of fulness, that they shall
complain, (as in the 20th Verse)
*The place is too strait for me, give
me room that I may dwell. Augustus
est mihi locus in Synagogis, fac
mihi spatum in Ecclesiis;* as St.
Hierom glosses upon the place.

Now, if any shall ask, (with
the Church in the 21st Verse)
*who hath begotten me these? who
hath brought up these?* As much
as to say, By what means shall
there come in such a throng and
multitude of Profelytes to fill the
Church? The Answer follows in
the next words, That it should
be by a double means; first, by
the power and preaching of the
Gospel, (Verse 22. *I will lift up
my hand unto the Gentiles, and set
my Standard to the People;* i.e.
Vexillum crucis, (says St. Hierom))

The

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The Word and Standard of the Cross and Gospel of Christ. And then secondly, It should be done by the after-assistance of King and Princes that should embrace and profess the Gospel ; as it follows in the Text, Verse 23. *An Kings shall be thy Nursing Fathers and their Queens thy Nursing Mothers, they shall bow down to the &c.*

The words then are a sign Prophesie, touching the inlarge ment of the Church, as by the accession of the Gentiles in the general, so of the Secular Power and Governours in particular. In the words I shall consider two main remarkable : First, the Persons here instanced in, (*Kings and Queens.*) Secondly, the thing spoken of these Persons ; i.e. Their Conversion, their Devoti on, their furtherance and assistance.

First then, let us consider, *Eminentiam Instantiae*, the Persons here

here instanced in; we shall find them to be none of the *ἰνώχοντες*, of the lower and middle rank; but of the *ἰωσέχοντες*, Persons of the greatest heighth and eminency, and that in each of the Sexes, *Kings* for the one, and *Queens* for the other. He could not have gone higher, if he would, here amongst Men. And truly Kings and Princes must needs be the highest upon Earth, because they are immediately next unto him, who is the most highest both in Heaven and Earth, that is, to God himself. For this was the Divinity of the ancient Fathers, *Tert. c. 2. A quo
tul. ad Scap. Colimus Imperatorem secundi, post
ut hominem, a Deo secundum — Et
solo Deo minorem*; *i. e.* We reverence the Emperour, as a Man second to God, and inferior to none but God. So that of *Optatus*, *Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem*. There is none above the Emperour, saving God, who made the Empe-

*quem primi;
ante omnes,
& super
omnes Deos.
Tert. Apol.
c. 30. Lib.
3. adversus
Parmen.*

Emperour. And so also that o
Arnobius. *Rex sub nullo alio, ni*
In Psalms. *sub Deo.* The King is under none
 but God ; and if only under him
 then doubtless the highest, next
 and immediate to him : yea so
 near unto God, that they partake
 * *Tlω τι-* of the very name * of God, *Psal*
μλω χ̄ *82. 6. I said ye are Gods.* Gods
ταξιν, χ̄ for their place and Office, as be
κλησιν. ing in Gods room and stead, his
Justin. M. Vice-gerents upon Earth. And
quest. & Gods for their Power and Height,
resp. ad Or- and Supremacy, as having a Di
thod. Q4. vine impress of Majesty and Sov
142. reignty sealed and engraved upon
 their Persons. For what is that
 that we call (*Majestas Principis*),
 the Majesty of a King or Prince ?
 I say, What is it, but something
 of Divinity , something of God,
 put upon a mortal Man ? And
 therefore the Christians of old
 (as *Vegetius* relates, in their Mili
 tary Oath) were wont to be
 sworn, without scruple, *Per Ma*
jestatem Imperatoris, By the Ma
 jesty

Vegetius.
de re mili-
tari l. 2.
e. 5.

jesty of the Emperour, as being *Sacrum quiddam & Divinum*, something of God put upon Man, and exalting him to an immediate nextness unto God.

Ye see then the height and eminency of the Persons ; yea but may some say, Why is it that the Instance here runs in Kings only, and single Persons? were Monarchs only to be the Nursing Fathers to the Church of God ? To this I answer. No doubt but under Kings are here included all other Secular Powers and Governours whatsoever ; yet Kings only are named, and that for a double reason.

1st, In respect to the Event, they being *primogeniti Ecclesie*, The first that began to exercise the power of Nursing-fathers. The Prophecy it self, in the execution of it, was firstly, yea, and mostly fulfilled all along in Kings and Monarchs. And then secondly, In respect to the very Species of

of Government, Kings are here named, for divers reasons.

1st, As being the chiefest and

(a) Principale per se positum stat pro ceteris.

Aristot. polit. l. 3. c. 11, 12.

(a) principal of Governments, a having in it *παντοπονική*, *absolute imperium*, the entire and absolute command and power united and centered in one person; and therefore the more effectual for the aid and assistance of the Church.

2ly, As being the most known

(c) Arist. Eth. l. 8. c. 11. εὐσεβία σεξικον ορθοτητα com- monita est Regem. Sen.

de clem. l. 1. c. 19.

(d) Cited by Aug. de civ. Dni. l. 3. c. 10.

To whom Vives adds Herodotus

and Pliny.

(e) Secunda in Catili-

mam. Item de Legibus l. 3.

the most famous, usual, and universal; especially in those Eastern Nations: according to that in *Tacitus*, *Suetum Regibus Orientem:*

3dly, As being the most ancient, (c) natural, and primitive of Governments. *Initio Reges: primum in terris fuit Imperii mens*, says *Salust* (d) (in *Catilin.* Kingship or single Empire was the first of Governments. *Omnis an-*

tiquae gentes, regibus quondam pertinere, (e) says *Tully*. *Principium Rerum, Gentium nationumq; Imperium penes Reges erat*, says *Ju-*

stin

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her sin. (f) l. i. All Kindreds and Nati- (f) Cited
ons at the first were under Kings. also by
and To which we may add that of the Aug. de
s, a Philosopher, *Politic.* i. c. i. c. 6.
πολιτείαν την πρώτην εργασιαν οὐνούσιαν πόλεις, καὶ νῦν τέτταν
Cities at the first were go-
vern'd by Kings, and so even to
this day are Nations also.

Yea, and if we look yet higher
into the very Rise and Origine of
Government, as it is recorded in
Scripture; we shall find it was
first vested in a single person.
Adam, who was the Father of
Mankind, was by his Creation,
and for his time, Monarch of Man-
kind; according to that of Cedrenus,
Πάτερ ἡγεμόνευε τῇ γῆς τὸν αὐθεντικόν, δι-
τον αὐτὸν τὸν ζωντανόν.

The first Government in the Bertram. de
world was that of Fathers, and rep. jud. c.
Kingship is nothing else but the 2. p. 38.
Apex, or Supremacy of fatherly
Power, devolved into the hands of
the present Monarch. *Πατέριν δὲ*
αρχὴν βέβλεπεν η βασιλείας εἰρας, says the
Philosopher, who also plainly Ethic. l. 8.
draws c. 12.

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draws the first pedigree of Monarchs, from the Rights of Fathers; as any may see in the first Chapter of his *Politice.*

But enough of this first remarkable in the Text, that is, of the Persons or particularity of the instance (Kings or Princes.) It pass unto the second Considerable, and that is, The things that are foretold and spoken of these Persons. They may be reduced to these following Heads. 1. Their Call and Conversion. 2. Their Piety and Devotion. 3. Their Beneficial Influence upon the Church, and assistance to it. From all which follows in the last place the prosperity and enlargement of the Church by their means, (the thing designed and intended in the whole Contest.)

First then, ye have their Call and Conversion; their conjunction with the Church, and relation to the Church, as Members; intimated in the Possessive (*Tui, King*)

McKings shall be *Thy Nursing Fathers*. *Thine*, first, as Members, and then as Fathers. So that here are two things promised to the Church, as touching Kings, *thist*, That they shall be her Converts, and then her Patrons; first Embracers and Believers of the Gospel, and then Maintainers and Promoters of the Gospel. They shall become *professores fiduci dei*, and so *defensores*, first Professors of the Faith, and then Defenders.

To begin with the first, Their Conversion. The Church of Christ, 'tis a Nest for Eagles, as well as Doves. 'Tis a Grove for Oaks and Cedars to grow in, as well as Shrubs and Coppice: That is, 'tis a Place and Receptacle for Kings and *Cesars*, as well as meaner Persons; for rich *Abraham*, (the mighty (a) Prince, as he is called, Gen. 23. 6.) as well as poor *Lazarus*. 'Tis a Flock, wherein the Lyons lie down with

(a) *Abraham, Lazarus dicitur Nicolo Dalmasceno. Rex vocatur Justino. Lib. 36. Unius Dei. Psal. 105. 15. says Grotius in Gen. 23. 12.*

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^(a) Abraham, *βα-*
σιλεύσται
dicitur Ni-
colao Da-
masceno.

Rex voca-
tur Justino.

Lib. 36.

Unctus Dei.

Psal. 105.

^{15.} says
Grotius in
Gen. 23.

the Lambs in the same Fold, the Prince with the People.

The Grace of God, and the Faith of Christ, and the Power of Conversion, was never meant to be confined, meerly to the Commonalty, never to go higher. The Apostle expressly declared the contrary from the beginning, *1 Tim. 2.* where he does enjoyn it as a Canon to all Christians, *That Prayers, and Supplications, and Thanksgivings be made for all Men,* Verse 1. and for Kings in particular, Verse 2. Giving this as the Ground and reason of the duty, (*Verse 4.*) because God will have *all Men to be saved, and to come to the Knowledge of the Truth;* that is, doubtless, at the leaft, Men of all sorts and ranks, Kings as well as others. This the Apostle then knew; and knew it by the Writings of the Prophets. 'Twas a thing foretold long before, *That Kings should see and arise, and Princes should worship the holy one* of

of Israel, Isa. 49. 7. That the Gentiles should come to the Churches light, and Kings to the brightness of her rising. Isa. 60. 3. And so Psalm 22. 30. *Pinguæ terræ adorabunt*, all they that be fat upon Earth shall eat and worship. And Psalm 47. and the last Verse. *The Princes of the People are gathered unto the People of the God of Abraham*, (so 'tis in the Hebrew) *For the Shields of the Earth* (*κερτσοὶ τῆς γῆς*,) the Mighty upon Earth) belong unto God; that is, they shall joyn themselves to the God and People of *Abraham*, by communion of the same Faith.

These Promises or Prophecies 'tis clear they belonged to the times of the Gospel. And though they were not presently fulfilled at the first planting of the Gospel, because God was resolved to bring in and carry on the Religion of Christ at first in the world, not by the countenance of the Grandees and Princes of this world, but on-

ly by the sufferings of Martyrs, by Signs and Miracles, by the sole and single force and efficacy of the Word Preached ; that so the Doctrine might appear to be of God, and not of Man ; yet, notwithstanding, after some few Centuries of years, in due time those Oracles began to be fulfilled ; first in the Conversion of *Lucius*, a Brittish King of this Isle ; and then of *Constantine* and *Theodosius* ; and so all along of many other Princes, as it is at this day. So that the Religion of Christ, which at first began at the lower end, and dwelt in Cottages, is now got into the Palaces of Nobles, yea, and into the Courts of Kings and Princes, and I doubt not, of some of them, into their Hearts too. Christ, who is Lord over all, (*Rom. 10. 12.*) hath shewn himself rich unto all, even unto Kings ; rich in Grace by calling *them* out of darkness into his marvellous light ; hereby testifying both

both the freeness of his Grace, that he is the God of the Hills as well as of the Vallies; and likewise the Power of his Grace, that he has a Throne in Hearts of Kings, and can conquer Crowns and Scepters to a willing professing of him. And that the Net of the Gospel, (spoken of Mat. 23. 47.) is large and strong enough to catch and take the great Whales and Leviathans of the Water, as well as the smaller Fishes. Lastly, hereby he has testified his honourable regard and respect unto the Robes of Earthly Majesty, to the Thrones of Kings, by baptizing *them* into the Faith of Christ; thereby shewing them the way unto a better Kingdom, that of Heaven, and to a brighter Crown, that of Righteousness.

And that's the first thing here intimated touching Kings and Princes, their Call and Conversion. The next follows, and that

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is, their Piety and Devotion. For this I take to be the meaning of those words, (*They shall bow down to thee with their face to the Earth and lick up the dust of thy feet.*)

'Tis an allusion to that gesture of lowly Reverence and Incurvation of Body to the Ground, that was in use, both in Religious and Civil Worship. As ye may see both

So 1 Sam.
24. 20.
Adorave-
runt Je-
hovam &
Regem
Pagr.

at once, 1 Chron. 29. 20. *All the Congregation blessed the Lord, and bowed down their Heads, and worshiped the Lord and the King.* (μεστικῶν τῷ νεἴῳ καὶ τῷ βασιλέϊ. lxx.) The like was practised by all your Eastern Nations, to their Sovereigns ; as appears by that of Martial. — *Pictorum soli basiate regum.* Epigr. L. 10. Ep. 72.

As also by that *ἀπτικὴ μεστικῶν* without which Themistocles himself could not have access unto the Persian King ; though he disguised it as well as he might, by the letting fall of his Ring.

But

But to return; in allusion (I say) unto this custom of deep and low veneration, is it here said even of Kings and Queens, that they shall kiss or lick the dust, that they shall bow down with their faces towards the Earth: Yea but unto whom ? *Ans^w.* To whom but Christ. To him alone is all this reverence and obeysance of Kings and Queens directed and intended. For though the Person here spoken to (as the words sound) seem to be the Church ; yet the Worship here spoken of is meant only Christ. *Christi proprius & peculiaris,* (says (a) Grotius.) *Tibi incurvabunt ; id est, Christo in te habitanti,* says Tremellius. (They shall bow down to thee, i. e. To Christ dwelling in thee. *Sic ad Ecclesiam transferunt hic honos, ut penes unum Christum integer maneat,* says Calvin. (b) As much as to say, The Church

(a) See
Psal. 72.9.
Isa. 49.7.
De Imperio
summarum
potestatum.
c. 4.

(b) Lin-
gent pedum
pulverem tuorum, O Ecclesia, primitiva, in persona capitinis tui,
Iesu Christi. Glossa ordinaria in locum.

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is here considered in conjunction with Christ the Head ; so that what is spoken of the Body, strictly and properly pertains only to the Head. *Si enim Caput Ecclesiae est Christus, Caput hic adoratur in corpore*, says St. Hieron^m upon the Place. In the Honour of the Body is understood the Worship of the Head. And to the like purpose (yet more plainly) is that of St. Basil, (upon *Psal. 45. Ver. 12.*) οὐδὲ ἐκκλησίᾳ περισσών, αλλὰ τῇ ἐκκλησίᾳ καθαλή, οἱ Κεῖσθαι. 'Tis not the Church to whom this Honour or Worship is given, but unto Christ, who is the Head of the Church.

In vain therefore do the Parasites of *Rome* go about to draw this Text to the maintenance or countenance either of the Papal Chair, or of the (a) Honour and Subjection claimed as due thereunto. For besides the falseness of the Hypothesis, the thing it self is very wide from the purpose of the Text. The Honour here spoken

(a) *Vide Librum cœ-
remonia-
rum, Sect.
3. C. 3.*

tion spoken of (as to be done by Kings
and Queens) is not that of ex-
ternal Subjection, whether Civil
or Ecclesiastical, but that of Re-
ligious Adoration. 'Tis no other
than subjection unto Christ him-
self. To the Person of Christ,
to the Laws of Christ and Chri-
stianity, to the Faith and Do-
ctrine of Christ, to the Word,
Will, and Worship of Christ.
This is that, that is fore-promised
in the behalf of Kings; that they
should render unto Christ the sub-
jection of Piety and Devotion,
Reverence to his Name, ob-
servance to his Worship, obedi-
ence to his Will, submission to
his Yoke and Scepter, walking
in his Truth, rejoicing in his
Light; counting it their highest
Honour to do him Service, and
the best and biggest of their Ti-
tles to be his Subjects. As it is
recorded of the Emperour *Theo-
dosius*, That he profess'd he rejoy-
ced more in his Christianity, than Thedoret.
l. 5. c. 25.

in

in his Regal Dignity ; and, that upon his Death-bed he thanked God more, that he was *Memb̄r Ecclesiae*, (a Member of the Church) than that he was *Caput Imperii* (the Head of the *Roman Empire*). And another Passage I have read of one of the *Lewis's*, King of *France* ; who, though he had gained many Victories, and won many Towns from the *Saracens*, yet would he not be styled from any of them, but only from the Place of his Baptism would be called *Lewis of Poissy*. Why ? Because there (said he) I first overcame the Devil, and was made a Christian. Many like Instances might be given of the signal Piety of Christian Kings and Princes both in Word and Deed : But my business is not a History, but a Sermon. I shall therefore pass by what might be more largely spoken of this second Head, and hasten to the third and main Particular designed in the Text, and that

that is the special and beneficial Influences of Kings upon the Church for its good and flourishing, (*They shall be thy Nursing Fathers, and their Queens thy Nursing Mothers.*)

In the opening of which I shall consider two Particulars; *1st*, The Thing it self, to be done by Kings and Princes; and that is, the cherishing, the spreading and furtherance of the Church, and of Religion in the Church. *2dly*, The means and manner of performing: They shall do it, as *וְעַנְנָה*, as Nursing Fathers.

For the first of these, 'Tis very evident God has always made use of Kings and Princes, for the furtherance and maintenance of Religion, from first to last. The first settlement of it among the *Israelites* was by the Hands of *Moses*, who was King in *Jesurun*. (*Deut. 33. 5.*) or as the *Targum* and *Syriack* reads it, King in *Israel*. The retrieving of it, when lapsed, from Impieties and Idolatries, 'twas by the

22 *The Royal Nursing Father.*

*cuneus de
republ. l. I.
c. 12.* the means of Judges; who
*Bertramus
de rep. jud.
c. 9. p. 109.* *Josephus* calls Μονάρχας, no
ther than Monarchs; Dictators
for their time, that is, in effect
Kings.

In a word, the fullest and the
utmost growth, and *æxpi* of the
Church, and the highest and
brightest Sun-shine of Religion
amongst them, was not, till
came under the warm Beams and
Influence of the Royal Scepter.
Their Religion was never culmi-
nant, never rose unto its height
and splendour, till the Kingship
was settled amongst them, first in
the Family of *David*, and then in
the Line of *Solomon*. Then was the
Sacred *Militia*, the courses of the
Priests and Levites ordered: Then
was the stately Fabrick of the
Temple erected, and the Service
furnished: Then was the God of
Israel worshiped in the beauty of
Holiness. And so downward in
the sequel of the Story, still ye
shall find, Kings were the main-
tainers

*1 Chron.
23. 6.
24. 3.*

tainers of Religions, as in *Abija*, *Asa*, and *Jehosaphat*: Kings were reformers of Religion, as in *Hezekia* and *Josia*: yea, and Kings were the Restorers of Religion, together with their Liberties, as in the days of *Ezra* and *Nehernia*. Both which acted in all they did by Commission from the Kings of Persia, *Ezra* 7. 25, 26.

Neb. 5. 14.

This Blessing of Pious, and of Gracious Kings, so behoofful and advantageous to the Church of the Jews, God was pleased to afford and make promise of, to the Church of the Gentiles.

Besides the Proofs already named, I shall add three more, pertinent to the purpose. The first is that of the Text; where the nursing and nourishing influence of the secular Powers, is clearly mentioned, as one signal and special means of the furtherance and enlargement of the Gospel-Church, as is evident from the whole drift and

and scope of the context. The second is that of *Isaiah. Ch. 6* pre where having spoken of the abundance of the Sea that shoul be converted, Verse the 5th; follows in the tenth Verse, To Sons of Strangers shall build up Walls, and their Kings shall minister unto thee. And Verse the 16th Thou shalt also suck the Milk of Gentiles, and the Breast of Kings. Before ye had the Nurse, and he di ye have the Milk and Breast; a furing us, they should not be meer Dry-nurses, but such whi as it were from their own Bowels shall minister strength and growth unto the Gospel-Church.

There is one place more, which some not improbably draw to the purpose; and that is in the four and twentieth *Psal.* where having spoken of the large and universal Dominion of Christ, Verse 1. And of the conditions of Communion with the Church of Christ, Ver. 2 to the 6th. he then closes with a exhortation

The exhortation (as many do interpret it) to the secular Powers, for their favourable furtherance of the Church and Gospel of Christ, ^{b. 6}; Verse the 7th. *Lift up your Heads, O ye Gates, and be ye lift ye everlasting doors, that the King of Glory may come in.* The Septuagint, ^{I 6} with Symmachus and Theodotio, expound it, as spoken to Principalities and Powers; and accordingly render it, *Lift up your Heads, O ye Rulers, (οἱ ἀρχότες)* and so the vulgar Latin, (O Principes) (a) *O ye Princes, and be ye lift up, ye Fores saeculi,* (as Arias Montanus renders it, Ye everlasting Doors.) And why must they be lift up? All to this end, (says Psalmist) *That the King of Glory may come in, i. e. To make way and room in the World, for the Kingdom of God and of Christ.* The entrance into the City was by the Gates; the strength of the City was in the Gates, (Psal. 147. 13. *He hath strength-*) ^{(a) So the Arabick and Ethiopick Versions.}

26 *The Royal Nursing Father.*

strengthned the Bars of thy Gates
And the Place of Magistracy, Power
and Judicature was in the Gates
(Ruth 4. 1, 2. Deut. 25. 7.) All
therefore by the lifting up of the
Gates may well be understood the
concurrence, the utmost assistance
countenance and assistance on
the Ruler, to the promotion
and propagating of Religion
as being entrusted with a Pow-
er to make way for the King
of Glory.

So much for the Thing itself
The spreading and enlarging of
the Church, by Kings and Prince-
ces. I come now unto the Particular,
and that is, The means and
manner of effecting it; That
shall do it, as Nursing Fathers,
that is, first, as Leaders, and then
as Governours: First, by the
strong attractive of their Ex-
ample, and then by the use and ex-
ercise of their Authority; fin-
ally by the very countenance of the
personal Example, which always

Gates of great influence and efficacy Pow in the World. *Haggai 2. 23.* (says Gat God unto the Prince Zorobabel)) *A I will make thee as a Signet, Tan- of quam Annulum Signatorium.* Good od Princes, they are Gods Seal, Gods a Signet, that make impression up- ce on the World, and help to shape, not and print, and fashion it into Truth gio and Goodnes. — *Ad exemplum Po Regis componitur Orbis.* The Re- Religion of the Prince is the Mould into which the People common- it sely are cast. Such as sit in the King Gate, such as are highest and up- permost in the World, are eyed he has the Rule and Copy to those that me are under. The younger natural- Thly follow and tread in steps of the ther elder ; Servants imitate their Ma- thters, Children their Parents ; but y t of all Presidents , that of the Exa Prince or Ruler is the most pre- vailing , to engage the practice fin of the People. — *Et in vul- the gns manant exempla Regentum.* The Ways and Deeds of such

C great

great ones, as they draw the Empire of all after them, so also the Imitation. Vertue in a King, Religion in a Prince, seldom goes lone without a numerous train of Followers and Imitators. When the King of Ninive put on Sackcloth, (*Jona 3.6.*) how suddenly did it become the wear of fashion as it were of the whole Court and City. When *Constantine* embrac'd the Faith, and set up the Cross for his Standard, what a shake did the very Pagan Kingdom of Darkness through the whole Empire? How suddenly did Heathenism vanish out of Towns and Cities, and betook itself *ad pagos & paganos?* (from whence the Name of Pagans, says *Vossius.*) Christianity being seeped in the Prince, it ran down amain, as the Oyntment from the Head of *Aaron*, to the Skirts and Borders of his Garment.

That

he E. That's the first way wherein or so thhereby Kings do become Nursing Fathers to the Church , by goes he meer influence of their Extraintemple.

Wh The next and second (which n S a s the main) follows ; and that sudds, by the use and exercise of their ear Power and Authority. That is, whwhen they do employ the utmost Conſt of their Princely Power, for the andleſence and protection of the andChurch , for the ſupport and Pattiainement of the Church, for into the conſervation of the rights and hrouproperties of the Church, for the v ſolue and well management of the out Affairs of the Church. When cook Laws are made, and Acts paſſed (fr̄ Authority in the behalf of the ns, ſa Church, when publick and effe- fectual care is taken for the great doconcerns of the Church, for the omſoundneſſ of its Faith, for the pu- rity, beauty, and comeliness of its Worſhip, for the order and re- gularity of its Government, for That

the efficacy of its Discipline, the preservation of its Peace, Loyalty and Tranquillity, in a word through the Communion of the whole. This, this is the Benefit of Nursing-fathers; this is the Milk that comes out of the Breast of Kings, the establishing of Religion by the Sovereign Power, all the publick concerns of State; when Christianity is (by the means) engrafted into the State, and is made the Religion of the State; when the profession of the same is not only own'd, but ratified with the Seal of Authority, fenced and strengthned with the provision of Laws, guarded with Penalties, encouraged and advanced with Priviledges. This is the *Singulare quiddam a regibus requiritum*, says *Calvin* upon the Text. That special and singular Service expected, yea and bespoken from the Hands of Kings, for Christ. *Psal. 2. 10, 11. Be wise O ye Kings be instructed ye Rulers of the Earth.*

Serv.

The Royal Nursing Father. 31

Serve the Lord with fear. What
Lord? why the Lord Christ, as
appears by the 2d and 7th Ver.
And how are they to serve him?
not only in their Hearts and Lives,
but in their Power and Place, with
their Crowns and Scepters; serve
him as Kings. Excellently St. Au-
gustine to this purpose. *Aliter* Epiſt. ad
Bonifacium
servit qua homo, aliter qua Rex.
Kings serve the Lord Christ, as
they are Men, one way, as they
are Kings, another. As Men,
they serve him, *vivendo fideliter*,
by living up to the Faith and Pre-
cepts of Christ; but, *In quantum*
reges, as Kings, they serve him,
Leges sanciendo, Leges ferendo pro
Christo, by making Laws for
Christ; *Cum ea faciunt ad servi-*
endum illi, quæ non possunt facere
nisi reges; when they do those
things for Christ, (by the advan-
tage of their Power) which none
but Kings can do. And again, *Cum*
in regno suo bona jubeant, mala pro-
hibeant; when in their respective

Act 4. 25.

Epiſt. 48.

ad Vincen-

tium.

Epiſt. ad

Bonifacium

Aug. con-

tra Cresco-

nium, l. 3.

cap. 51.

30 *The Royal Nursing Father.*

the efficacy of its Discipline, the preservation of its Peace, Loyalty and Tranquillity, in a word through the Communion of the whole. This, this is the Benefit of Nursing-fathers; this is the Milk that comes out of the Breast of Kings, the establishing of Religion by the Sovereign Power, all the publick concerns of the Kingdom. When Christianity is (by the means) engrafted into the State, and is made the Religion of the State; when the profession of it is not only own'd, but ratified with the Seal of Authority, secured and strengthned with the provision of Laws, guarded with Penalties, encouraged and advanced with Priviledges. This is the Singulare quiddam a regibus required, says *Calvin* upon the Text. That special and singular Service expected, yea and bespoken from the Hands of Kings, for Christ's sake. *Psal. 2. 10, 11. Be wise O ye Kings, be instructed ye Rulers of the Earth.*

Ser.

The Royal Nursing Father. 31

Serve the Lord with fear. What
Lord? why the Lord Christ, as
appears by the 2d and 7th Ver.
And how are they to serve him?
not only in their Hearts and Lives,
but in their Power and Place, with
their Crowns and Scepters; serve
him as Kings. Excellently St. Au-
gustine to this purpose. *Aliter*

*Epiſt. ad
Bonifacium*

Servit qua homo, aliter qua Rex.
the Kings serve the Lord Christ, as
they are Men, one way, as they
are Kings, another. As Men,
they serve him, *vivendo fideliter*,
by living up to the Faith and Pre-
cepts of Christ; but, *In quantum*
reges, as Kings, they serve him,
Leges sanciendo, Leges ferendo pro
Christo, by making Laws for
Christ; Cum ea faciunt ad servi-
endum illi, quæ non possunt facere
Teneti reges; when they do those
things for Christ, (by the advan-
tage of their Power) which none
but Kings can do. And again, Cum
in regno suo bona jubeant, mala pro-
hibeant; when in their respective

*Epiſt. 48.
ad Vincen-*

tium.
*Epiſt. ad
Bonifacium*

Aug. con-
tra Cresco-
*nium, l. 3.
cap. 51.*

32 *The Royal Nursing Father.*

*L. de Im-
perio sum-
marum po-
testatum.*

Dominions, they command what's good, and forbid what's evil; not only in relation, *ad Societatem Humanaam*, to Humane and Civil Peace and Society, but also (*in hebreo*) in things pertaining *ad Regionem Divinam*, to matters of Religion, and Divine concern. All which may serve as a fit Comment upon the Text, plainly shewing us, what is that *Regia Ecclastica nutricatio*; (as Grotius speaks) That Blessing of Nursing-father. That 'tis no other than the maintenance and cherishing of Religion by the nurture of wholesome Laws, by the publick interposal of Kings and Princes in its behalf, of Pious Guardians, and as tender Governours *encharged* and *betrusted* with the care and oversight of the Church. And this indeed is the proper import of the word *אָבִן*, or Nursing-father in the Text, and in the Hebrew, comes from the word *אָבִן* or *אָבֵן* that signifies, Truth, Trust, and

Faith.

Faithfulness. So that the prime and proper meaning of the word (as Schinler notes) is to signifie *Tutorem, Curatorem (Fiduciarium)* Rad. וְרָא
qui in fidem suam recipit alterius puerum: That is, one that is a Guardian, a Trustee, one that has the care, maintenance and disposal of a Person committed to his trust. This (I say) is its first and primigenial signification; and then by consequence 'tis rendred sometimes a Nurse, (*Ti*bn*תִּבְנֵת, Ruth.*

4. 6.) sometimes a bringer-up, (*Tēpōds*) even as here in the Text, and in *Ester* 2. 7. where *Mordetai* is said to be וְרָא, the nourisher or bringer up of *Ester*; or (as Schinler renders it, out of some Copy of the Septuagint) Πεστίης, *Præses & Rector*, her Guardian and Governour, (for so does *apostolus* signifie, *Curam & Præfecturam*.

So that, all things considered, the stile and attribute of Kings here in the Text could not possi-

bly be better rendred, than, as Ch
our Translation, by the phrase of the
Nursing-fathers. Fathers for the A&
Power, Trust and Authority ; and ver
then both Fathers and Nurses foris,
their care and tenderness. So that
the word it does at once in Trust do
in two things concerning Christia of
Princes. First, In the Interest of
their Power in reference to the
Church. Secondly, In the m
ture and quality of their Power. ref

1st, Here is the Interest of the sin
Power in, or towards the Church
The Church, as a *Minor*, com
mitted to their (1) charge ; and sup
themselves made of God, the tie
Neocatolices, the Mordecaies to thi pro
Esther, the Guardians, and Go
vernours of it. And that unde
a double capacity ; first, as Sovre
reigns ; and so they have the jud
power of stopping or suppressing
all violence, rage and fury inten
ded against the outward Being un
Peace and Well-fare of the
Church. And then secondly, a
Chri

(1) *Eorum
potestati
sum Ecclesie
iam credi-
it. Minor.
miss. in
test. c. 51.
Cap. 1. fid. i
creditar
ipsa Fidei.
Sacerdotes
meos, tue
manui com
mis. Greg.
Epist. ad
Mauriti-
um. L. 3.
Ep. 10.*

as Christian Sovereigns. And so
as they have the right of doing all
the Acts pertaining to Christian So-
vereignty in Church-matters; that
is, a supream inspection in and
over all Causes and Persons that
do relate to the Church; a Power
of settling and establishing the
true Faith and Communion of
the Church; yea, and of order-
ing the Affairs of the Church, of
reforming corruptions, of redres-
sing abuses, of regulating, and
retrenching excesses and innova-
tions. In a word, A Power of
super-vising all Offices and qual-
ties in the Church, to see and
provide, that such as act in the
behalf of the Church, do their
Duties, and keep their Bounds,
that nothing be done to the pre-
judice, not only of the common
Peace, but of the common Faith,
Order and Christianity; but all
unto the furtherance and edifica-
tion of the whole.

This

This Is that Power which King
of old for their part exercised
the Government of the Synagogue
(as you may see at large in the

2 Chr. 29. 15. *Ver. 3. & 5.* *Ver. 21.* *24, 25, 30.* *Ch. 30. 2, 5.* *Ci. 31. 2, 4.* *Chronicles*) in the reforming of Religion, in purging the Temple, re-inforcing the Pasceover, in commanding and ordering the Priests and Levites, in reducing and regaging the People unto the Land and to the Covenant, causing that were found in *Israel*, and *Benjamin* to stand to it, (*2 Chr. 34. 32.*) And again, making that were present in *Israel* serve, even to serve the Lord the God. The like Power we find without scruple, practised by the first Christian Monarchs and Sovereigns, within the Limits the Gospel-Church of their Dominions. After that the Empire was cast into the Lap of the Church, and Christianity advanced to sit at the Helm and Stern of Government; 'tis sufficiently known how far even the first Christian

Emp

Emperours interposed their Authority in Church-matters; In hearing Complaints, in receiving Appeals, in taking cognizance of Causes, (*etiam post duplex Iudicium Episcopale*) in redressing of Ecclesiastical disorders, in electing of Bishops, in convening of Councils, in examining and ratifying of Canons, in passing and setting forth Laws and Edicts, for the establishing of Truth, Order, and unity, and for the healing or extinguishing of Schism and Heresy. As may be seen at large by any that will read both in the Eastern and Western Records, in the Acts of *Constantine* and *Theodosius*, in the Code and Novels of *Justinian*, and in the Capitulars of *Charles the Great*. So true was that of *Socrates*, in his Preface to the fifth Book of his Ancient-Church-History, ἀπὸ Κεισταὶ τοῦ ἡγεμόνος βασιλέως, (ever since that Kings and Emperours became Christians) ἦρτιο εἰς ἀντὸν τὰ τὸ οὐκλη-

οιας ταπάγματα (the affairs or matters of the Church have hung, the whole weight of them hung and depended upon *them*, i. e. upon their authority, concurrence and interposal; for of that he speaks in the next words.

And thus have I shewn the thing that is implied in the Phrase of Nursing-fathers, the Power and Interest of the Prince in and over the Church as Guardian, a Governor.

There is but one thing more to be considered in the Text, and shall then draw towards a Conclusion; and that is, The nature and quality of this Power, or, I may so speak, (and I crave humble leave to speak it) The Bounds and Limits of it. Princes, they have indeed Power and Authority in Church-matters, but 'tis as Fathers still, not as Masters. They are not styled *Domini*, but *Nutritii*; no Lords of our Faith, but Nurse-Protectors, Defenders of the Faith.

The

The whole Right of Secular Powers in matters Ecclesiastical is not Destructive, but Cumulative. 'Tis not to change or abolish, but to establish what they find the Church, by the Act of God, possessed of, and vested in, from the beginning. We may not therefore so far extend the Phylacteries of the Princes Power, as to think or say, That he may devise new Articles of Faith, or appoint new Sacraments, (new Instruments of Grace) or introduce or enjoy new parts of Worship. No, these are *Christi Regalia*, (the Royalties of Christ.) In things of this nature we call no Man Master upon Earth, for one is our Master, even Christ, Mat. 23. 10. There are (as the Apostle speaks) The things of Christ, Phil. 2. 21. And there are The things that are Gods, evidently distinguish'd by our Saviour from the things that are Cæsars, Mat. 22. 21. As being

Mr. Thorn-
dike's Right
of the
Church.

c. 4.

*Recte illud
dicitur,
non esse
principum
aut civili-
um Magi-
stratum,
Leges no-
vas decipi-
ta Dei con-
scientiis
ferre aut
propria Sa-
cerdotum
mania obi-
re. Cæsarb.
exercitati-
ones Epis.
delicat.*

things

things of Divine, Immediate and
absolute appointment. And though
the Christian Magistrate has *Imperium circa Sacra*, a Power of con-
cerning even *about these things*, *as* *they*
to Time and Place, and matter of
form, and whatsoever else relates
to the due and decent, and regu-
lar performance of these things. *Th-*
yet he has no power *super hoc* *de-*
over the substance of the thing
themselves, either to add to them
or diminish from them.

In a word, we must know
there are in the Church of
God, *Immota quædam & Divina*
certain sacred and unchangeable
Points; as namely, The common
Faith and Christianity, the Rule
and Sum of Christian Faith, the
Parts and Duties of Christian
Worship, the Offices of Christi-
anity wherewith God will be ser-
ved, in the Communion of his
Church, the Means and Instru-
ments of Grace, (the Word and
Sacraments;) together with the
Power

te and Power of Orders, and the Keys
of the Doctrine and Discipline. These
as Land the like, they are *Res Dei*,
of the Things of God; that is, of
his immediate, absolute, perpe-
tual appointment and constitution.
They are *Dona Christi*, the Dona-
regatives of Christ and of his Spirit.
They are *Dos & jura Ecclesiae*, the
Dowry and Birth-right of the
Church, as it is a Society of Gods
immediate founding, subsisting
not by Mans Law, but by Gods
Charter, (not to be null'd, or al-
ter'd by Man.)

In these things, as St. (a) Am- (a) L. 5.
brose said of old, *Bonus Imperator* Orat. con-
tra Aux-
entium.
est intra Ecclesiam, non supra. And
again, (b) *Noli te gravare Impe- (b) Ambr.*
rator, ut putes te in ea quæ Divina Ep. 33.
stia sunt, imperiale aliquod jus habere. Item L. 5.
c. 33.
Think not, O Emperour, thou
haft any Power Imperial over
things Divine; i. e. over things
which God and Christ have settled
in the Church by their own im-
mediate Act.

The

The Christian Church, it is a
was from its beginning a Religious Corporation, founded by the
Act of God for the Communion of its Members in the Faith, Worship and Service of God. The
virtue of which Foundation from God, it has its proper and internal Rights and Powers distinct from the Civil, though limited in the exercise of them by the Civil. These Rights were established in the Church long before any State became Christian, and are so to remain after; as standing upon a distinct Ground, Gift and Original. And therefore the Prince or State, in becoming Christian, gains no Power, no Sovereignty over these things, (so as to innovate or alter them;) but rather an obligation to uphold and maintain them, according to the primary intent of their institution. This being the declared Will of God, 'That Christian Monarchs or Sovereigns, by entering into the

Church

Mr. Toorn-dik's Right
of the
Church,
c. 4.
P. 167,
168.

Church, act as Nursing-fathers; and, that by vertue of their Christianity they hold themselves obliged to the maintenance of all the several parts of Christianity; i. e. of whatsoever is of Divine Right, in the profession and exercise of Christianity.

And thus have I at length pass'd through the several Particulars of the Text. The Persons here specified (*Kings and Queens*;) the things here spoken of these Persons; i. e. their conversion to the Church, their devotion in the Church, their assistance to, and enlargement of the Church, by the Interest of their Power, as Nursing-fathers.

I shall now only draw some few inferences, and make some practical Reflections; and so conclude.

First then. Are Kings promised as a Blessing to the Church? Hence we infer, The continuance

D and

(a) See
Mr. Par-
kers Poli-
ty, second
Piece, p.
114.

and allowance of their Function
of their Place and Office, unde
Christianity. Some (as it (a) seem
have been so foolish or perver
as to say, That Kingly Gover
ment was a figure and shadow,
part of the *Jewish* Pedagogy an
Bondage ; and so abolish'd by the
coming of the *Messia*. The Te
here, and the Scripture elsewhere
is evidence to the contrary. For
how could they be Nursing-
thers to the Church, if they
not remain as Kings ? The ex
cise of their Authority , in the
behalf of the Church, plainly in
fers the continuance of their Fun
ction in the Church ? The Tem
ple of *Ezechiel* (which, by the
large dimensions of it, Ch. 43
must needs pertain to the Gospel
makes mention of the Princes
and the Princes Portion, Ch. 45. —
48. 21.

And so, in the City of the new
Jerusalem, 'tis said, *The Kings
the Earth should bring their Gl*

and their Honour to it, (Revel. 21. 24.) They should not leave it behind them, but bring it with them.

Christianity does not extinguish Monarchy ; they may be Christians, and yet Kings. 'Tis no part of the Baptismal Vow, that they should forego or renounce their Scepters. *Non erit terrestria, qui regna dat Cœlestia,* as Sedulius of old. They may be Christs Servants, and yet reign over Subjects. For Christs Scepter is not, like the Rod of Moses, to devour and swallow up the Rods and Rights of Princes, as his did the Magicians. He came not to null the Titles, or disturb the Claims of Earthly Sovereigns, but rather (1) to secure and establish them in their continuance *statu quo.* 1 Cor. 7. 20.

Let every man abide in the same Calling wherein he was called ; is a fundamental Rule and Principle of the Gospel, in all civil Cases and

Callings. Christianity suppose the lawful state of the World and of Civil Government, and con-
ters no Mans condition in it, but
maintains every Man in that sup-
state, Calling, and Condition in
Life, wherein it finds him.

In vain therefore was *Herod* troubled at the news of Christ's Birth, as if he came to dispossess him of his Temporalities, *Mat. 2.* In vain was *Pilate* jealous of the Kingship of Christ, as Enemy to *Cæsar*. Christ frees him of the fear, and tells him plainly, *at Kingdom is not of this World, John 18. 26.* upon which words

Austin makes a loud *Proclamatio* de
the Name of Christ, *Audite filii
dei & Gentes, — Audite Reges
Terrena, (Hear O ye Jews and
Gentiles, hear O ye Earthly Pri-
ces;) non impedio Dominationem
vestram in hoc mundo. (I com-
not to hinder or prejudice your
Rule or Dominion in this World.)
Nolite timere, &c. Be not fright-
ed*

*Tractatus
in Joann.
119.*

witfa

World with vain and groundless fears,
and for my Kingdom is not of this
world, neither does it come to
that supplant or unhinge the Kingdoms
of this world. Kings indeed are

called unto Christ, and by Christ,

*H*er (*Psal. 2. 10.*) not to part with
their Power, or to lose their Place,
but only to do him service with

their Power, and in their Place.

They are not to throw away their
Crowns, but only (with the 24
Elders, *Rev. 4. 10.*) to lay them
at the feet of Christ, as acknow-
ledging their subjection to him,
and dependancy upon him, and
derivation from him. For so faith

the Word and Wisdom of the

Reg Father, *Prov. 8. 15, 16.* By me

King's Reign; by me Princes Rule,

Pr. i.e. by appointment from him,

and subordination to him. For

the which reason, Tertullian sticks

you not to say unto the Pagans, *Noster Apolog. c.
33.*

magis Cæsar, *utpote a nostro*

Deo constitutus. The Emperour,

says he, is ours, more than yours,

as being set up and appointed
our God ; yea by our Saviour
whose Name and Stile it is, to
Prince of the Kings of the Earth
Rev. 1. 5. To be *King of Kings*
and Lord of Lords, Rev. 19. 16.

So much for the Office and
Function ; the next Inference
shall make is in behalf of the
Right and Power. If Kings
appointed of God, and entrusted
by him, as Nursing Fathers to the
Church ; then hence it follows,
against all opposers, that the Christian
Sovereign has to do in matters of the Church. For surely
look what the Prophet here says.
That *Princes shall do as Nursing Fathers*, that, I conclude, they
may and must do. For God would
not promise, that they should
surp a strange Office, but dis-
charge their own. And therefore the Fact in this case proves
the Right, and the Exercise, the
Power. Only mistake not the
Point intended. By this Right

Bilson, of
Subjecti-
on.

or Power of Princes I do not mean, that they either have in themselves the Power Ecclesiastick strictly and properly so called; or that they give it unto others, unless by giving we understand only *Copiam utendi*, Leave and liberty to use and apply it. I intend not to say, that Princes by their Sovereignty are to be the sole and supream Judges of Faith, or Deciders of Controversies, or Interpreters of Scripture, or Dispensers of Word, Censures, or Sacraments; or that they may take upon them, in their own Persons, (as the *Leviathan* speaks) to consecrate Churches, to propagate Holy Orders, to celebrate the Eucharist, nor to bind and loose in the Name of Christ. I deny not, but in these things the Magistrate has no power to act, either *per defectum facultatis*, because he has not that skill and faculty that is requisite to the doing of these things; or *per defectum Juris*, be-

cause the Right of ministering such things is by the Act of God referred to others. As the Priest of old made answer to Uzziah the King, (1) *Non est Officii tui,* pertains not unto thee to burn the cense, 2 Chron. 26. 18.

(2) *Regis erit, non adalere, sed facere ut Sacerdotes adolerent.*
Grat. in locam.

Vide Gro-
tium de
Imperio,
&c.
c. 2. p. 24.

But yet notwithstanding, this being granted, there is still in the Nursing-father of the Church, a Sovereign Power over all Church-men, and in reference to all Church-matters. He has *Imperium circa Sacra*, though not *Ministerium in Sacris*. He has the Right of Supream Inspection, though not of immediate Administration, (for 'tis one thing to do these things, and another to see, or cause them to be done.)

In a word, all that I intend is that the Sovereign, as Christian-like, has a Super-eminent Power of commanding and ordering the Religious Matters of the Church, so far as they are of publick and general concern, not only to Peace and Tran-

strin Tranquillity, but to Religion and
f Godpiety, to the due and regular pro-
Prieffession of the common Christia-
ia thinity.

I know indeed, there want not
n hthose who would oppose this, ei-
ther in whole or in part.

g, a First, some, with the Dona-
s stists of old, quite shut out the
th Magistrate from these matters.

According to the Sayings related
by Optatus. *Quid Christianis cum* ^{Optatus c.}
Imp Regibus ? aut, Quid Episcopis cum ^{Parmen. L.}

M Palatio ? What have the Church ^{L. 1.}

*to do with Kings ? or Bishops
with the Court or Palace ? And*

again, Quid Imperatori cum Eccle- ^{L. 3.}

*What has the Emperour to
do with the Church ? This was*

*(e.) the Language of the first Fathers
of Schism ; and too much of the*

*like do we find in those Imitators
of them, who will not have the*

*Ruler to interpose at all in mat-
ters of Religion. They'll allow*

*him perhaps a Place in the
Church, as a Member ; but not*

as

as a Governour, or Nursing-Stat
ther, no Laws to be made, did
Edicts to be passed, for the main
ning of Faith and Order, in any
position to error and distractio
But is this to be a Nursing-fath Re
to the Church? or rather a wa
Callio, only as an idle and carele
Spectator, to stand by, and tam
ly to look on unconcerned, upon
the miseries and confusions of the
Christian Body, without stret
ing forth a Finger to heal, help,
prevent them? How can they be
said to discharge their Tri
(their *πνκ?*) Or what accou
can they give unto God of the
Power, who do not use it to the
best advantage, not only for the
outward safeguard, but also for the
the inward soundness, purifi
peace, and order of the Churc Th

(a) *Deut.*
17. 18, 19.
Josh. 1. 8.
Ezra 7. 16.
(b) *Aristot.*
polit. 3. c.
10, & 11.
Tullius de
legibus 2.
Plato de
leg.
Dion. L. 52.

Never any Classick Author, wh
ther (a) sacred or (b) propham
(that touch'd upon this Subject G
but mentions Religion, as in the
Magistrates charge. Never anthe
Stat

State that profess'd Religion, but
did exercise an Interest in dispo-
sing matters of Religion. Never
any Instance to be given, where
Men were permitted (in Point of
Religion) to do every one what
was right in their own Eyes, ex-
cept in times of Anarchy , i. e.
when there was no King in *Israel*,
no Tutor, no Governour, no Nur-
sing-father to interpose and regu-
late things in Church and State.

But then secondly, others there
are, neither small nor few, who,
with the Church of *Rome*, will
allow the Prince, *defensionem Re-
ligionis*, but not *Judicium*, no
power of judging, but only a
Power, or Obligation rather, of
receiving and defending whatsoever
the Church determines.

They'll grant you, that Princes
are the proper bearers of the Se-
cular Sword ; but then it must be,
Gladius sub Gladio, the Temporal
Sword under the Spiritual ; for
although it rest in the Scabbard of
Kings,

Judges
17. 5, 6.

Bellarum.
L. 3. de
Laicis c.
17. --- *Et*
alibi.

Ibid. c. 18.

Kings, yet must it not be drawn
or used by them, *Nisi ad nutum & Ch
patientiam Sacerdotis.* (So Bon
face the 8th. in his Extravagan
Tit. 8. de Majorit. & Obed. c. I.) Son

This sure is not to make King Kin
Nursing-fathers, but Vassals to the unt
Church ; meer Butchers , as I
were , to execute , while the allo
Prelates only are the Judges J
hear and determine. And all the gru
against the grain, both of Scri
pture, Antiquity, and Reason. and

Princes indeed are bid to serve the
Christ , (Psal. 2. 11. Serve the
Lord with fear) but not with the
implicit Faith , or blind Obed
ience ; but *preeunte judicio* , with no
judgment and understanding : For so
runs the tenth Verse, Sapientia
eruditini, Be wise O ye Kings, and
instructed ye Judges of the Earth (and then follows) Serve the
Lord with fear. 'Tis λογικὴ λανθανόμενη
'tis a rational, reasonable Service that
that is required at their hands First
First understand, and then serv
'T

Tis the Service of a right judgment, the thing which the Church prays for, *Psal. 72. 1.*
Give thy Judgments to the King,
and thy Righteousness to the Kings
.) Son. God, who would have
Kings, among others, to come
unto the knowledge of the Truth,
as (*1 Tim. 2. 4.*) no doubt but he
allows them (*exercitium Judicii*)
a Judgment to discern what is
truth and what is error, (that they
may refuse and suppress the one,
and embrace and establish the other, as shall be thought fit, for
the publick good and welfare of
the Church.)

The ancient Councils and Synods of the Church, (as *Grotius* proves) did ever tender both their definitions (i. e. of Faith,) and Canons, (i. e. of Government) to the judgment of the Christian Emperour to be examined, the one by the Laws of Faith, the other by the Rules of Prudence and Expedience. And sure

*Grotius de Imperio summarum potestat. c. 7. p. 174.
175, 176.*

56. *The Royal Nursing Father.*

sure 'tis all the reason in the world, that Kings be satisfied Men and as Christians, in the matters of the Church, before they ratifie them as Sovereign

Mr. Thoyn-
dike, Epi-
log. L. 3.
Of the
Laws of
the Church
c. 32.
p. 385.

' For (as a Learned Man says) ' Kings having a Right to make ' the Acts of the Church, to be ' come the Laws of the State ' (by declaring to concur with ' the execution of them) doubtless ' less they must needs have ' Right to judge, whether they ' be indeed such Acts, as Christian Powers may and ought ' concur in, and accordingly ' bound and limit the exercise of ' them.

But then again thirdly, There is yet a third fort behind, that doth oppose, or at least much debate, and diminish the Power of the Christian Sovereign; that is such as would have them deal with matters of Religion, only in the second hand, in a remote consideration, *sub ratione boni civili*.

far as the civil good and interest is concerned in them. So that, as Bellarmine would bring Princes under the Popes girdle, *Indirecte & ordine ad Spiritualia*; so would these have Kings and Princes to meddle with Causes and Matters of Religion, *Indirecte in ordine ad politica*; only in reference to the civil Good, Weal, and Peace of the State.

*Bell. de
Pontifice.
L. 5. c. 6.*

But on the contrary; seeing Kings and Princes are by God directly entrusted with the Church Nursing Fathers, to do him that Service in and for the Church and their Authority, which none but Kings and Princes can do: since they have been always accounted, *Custodes & Vindices utriusque Tabule*, the Guardians of both Tables; since they are ordained, (says the Apostle) for the punishment of evil Works, (i. e. of 3, 4 sorts, none excepted;) since the Law of the Ruler or Magistrate is made and set for the punishment

Rom. 13.

KETTEL

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nishing, not only of what is opposite to sound Reason and Politick, but of what is contrary to *some little Doctrine.* (I Tim. i. 9.) Lastly since the end of their Place and Function, (even of all that *εν τοποχι*) is not only Peace and Honesty, but *εντολη*, the due and right Service of God. (I Tim. 2.3)

I say, from all these Premises we may well infer, that for a Person to confine the Cognizance of Princes to prophane Tryals, and to set the faults or matters of the first Table, as it were, beyond the reach of the Secular Arm'd; or to yield them only, as the secondary Object of their Power, is, both to abase their Authority and to abridge them of their Right.

And so much shall suffice for the Inferences: I shall now only add few Reflections from the Text upon our selves and duties; and have done.

First then, Is this the Right and
title of Christian Kings? Are
they indeed set up by God as Nur-
sing-fathers to the Church? Then
let them be so owned by us both
word and deed. That is, let
them have the dues of Nursing-
fathers.

As first, That of Honour and
reverence to their Names and
Persons, Mal. 1. 6. *If I be a Fa-
ther, where is mine Honour?* The
Christian Sovereign, by his Place
and Station, he is *Pater Patriæ*,
the publick Father of his Coun-
try; and a Nursing-father to the
Church: Justly therefore does
he claim the Tribute of our spe-
cial reverence, and that in a de-
gree next to God. So the Scri-
pture places him, 1 Pet. 2. 17.
Fear God, Honour the King. As
having *imaginem Dei*, *sicut Episco-
pus Christi*, (says St. Austin) as
having the Print and Image of
God. And therefore Contempt
here, though but in words, in
E the

*Augustin.
quest. est
veteri te-
stimento,
Q. 35.*

the Language of Scripture, the called *blaspheming of Glory* ^{Sou}
Jude Verse 8. ($\alpha\theta\epsilon\tau\sigma\iota$, $\delta\circ\xi\alpha\beta\mu\pi\kappa\sigma\iota$.)

A second Due (owing to the place
 Nursing-fathers) is, that of Submission; Sujection to their Authority. *Tit. 3. 1.* Put them ^{sub}
 mind to be subject unto *Principali-*
ties and Powers. *1 Pet. 2. 13.* So
^{so} *mit your selves — unto the King* ^{Arc}
^{26. 30, 32.} *as Supreme.* Supreme without ^{wor}
^{2 Chron.} any exception, either of Cause ^{fra}
^{19. 8, 12.} or Persons. The Romanists would ^{tate}
 fain exempt their Clergy, or ^{you}
 least the Miter, from this Sub- ^{exer}
 etion. But what says the Scripture? *Rom. 13. 1.* (speaking ^{mus}
 of those Powers that bore the ^{lest}
 Sword, *Verse 4.* And to whom ^{mus}

(a) *Si Tri-*
^{butum pe-}
^{tit, non}
^{negamus.}
^{Agri Ec-}
^{clesiae sol-}
^{vunt tri-}
^{butum.}
^{Ambros.}
^{Ep. 32.}

Tribute (a) was paid, *Ver. 6, &c.* Then he says, *Let every Soul be subject to the higher* (or to the Supreme) ^{of C}
Powers. This he wrote unto the ^{Orde}
 Church of *Rome*, and at such is, a
 time, in such an Age, when *Souls* ^{is,}
 were at the best, and *Powers* ^{thei}

the worst. And yet must every Soul be subject ; καὶ ἀπόστολος, καὶ
ιερεὺς, καὶ εὐangelista, καὶ ὄστις ἐν, (as St. Chrysostome glosses upon the Place.) Be thou an Apostle, be thou an Evangelist, or Prophet, be thou *whoever*, thou must be subject. The Command is general, the Injunction universal. And

so St. Bernard (writing to an Arch-bishop) descants upon the word *Omnis*. *Si omnis, etiam ve-*

stra. Quis vos exceptit ab universitate? &c. If *every* Soul, then yours too ; he that goes about to exempt you, goes about to deceive you. And surely, they that must admonish others to be subject, (*Tit. 3. 1.*) much more must they be so themselves.

Thirdly, a third Due, owing to these Nursing-fathers, is that of Obedience. Obedience to their Orders and Commands : That is, a ready and willing performance of what is prescribed by their Authority ; and that in

*Epiſt. 42
ad Archie-
pift. Simeon.*

*Vide Gre-
gorium E-
piſt. ad
Mauriti-
um, L. 4.
c. 76. & 78.*

63 The Royal Nursing Father. T

(a) Job.
1. 16, 17.
Obedientia-
am promit-
ti. t. populus
in omnibus.
Grot

(a) all things, except where ob-
dience to Man, is rebellion
transgression against God. Col.
3. 10. *Children obey your Pare-*
(your Fathers) *in all things*
much more our Nursing-father
whose Authority is higher than
that of the Parent, and whose
Power is Supreme. This is the
the Apostle joyns and couples
with Subjection; Tit. 3. 1. *And*
them in mind to be subject to Pri-
cipalities, to obey Magistrates. And
indeed the prime and principal
part of our Subjection to Govern-
nours is Positive Obedience, Con-
formity of Practice, to the Ordina-
ders and Establishments of Au-
thority. 'Tis that, that all Law
and Power, and Government
asks and looks for, aims at,
drives at, in the first place, the
obedience of the Subject; and in
for Penalties, they are only for
the terrifying of Disobedient
The latter is but the Sancti-
that guards the Law; the fo-

ner is that alone that satisfies the demands of the Law.

And so much shall suffice for the Rights and Dues owing unto Nursing-fathers: Unto which, in the next place, we must also remember to subjoyn the Dues owing unto God in their behalf; the Dues of Joy and Praife, Prayer and Thankfulness, for the Gift and Blessing of these Nursing-fathers; which brings me to that special Duty that is reflected on us at this time, not only from the Text, but from the Day.

The Day that we now celebrate, 'tis a Day pregnant with Mercies, even the Mercies of the Text. In which respect, 'tis more than a single Festivity. Like St. Simon and Jude, or St. Philip and James, it comes with Twins in the Womb of it. A double, or rather a triple Holy-day, as being the Memorial of a Triple Blessing.

First, as it is *Natalitium Regum*,
 the Birth-day of our Christiour.
 Sovereign ; and therefore to be
 celebrated by us. *Mos ille, ven-*
stus, per se improbari non potest,
 says *Calvin*, of Herod's keeping
 of his Birth-day. 'Twas an an-
 cient Custom, and of it self m-
 to be condemned. For its An-
 quity, we find mention of it i-
 the Kings of *Egypt*, Gen. 40.
 The Birth-day of *Pharaoh* solem-
 nized with a Feast to all his Sub-
 jects. In the Kings of *Isra-*
Hos. 7. 5. we read of *תַּלְכָנָן* *Dies Regis*, the Kings Day, i.e.
 of his Birth, (says *Arias Monti-*
nus. Dies natalis ejus.) In the
 Kings of *Persia*, their Nativi-
 ty was a yearly Festival, even
 far as throughout all *Asia*. So
Plato in his *Alcibiades*, *Bastianus*
βασιλεῖα Πάτερ θεος καὶ ἐπονέζει οὐδὲν.

In the Roman and Christian
 Emperours we read an intimation
 of the like Festival. *Et si in no-*
strum Oratum aut Natalem celebran-
dum,

Vide Brif-
 for. de
 Rigno Per-
 fecto. L. I.
 p. 27.

Regum solemnitas inciderit, differat
Says the constitution of Leo
and Anthemius, de die dominico.

Yea and amongst private Christians we find the like practised, even by Christian Bishops, in reference to themselves. 'Tis evident, (from the Epistle of St. Ambrose unto Bishop Fælix) they were wont to keep the Days both of their particular Nativity, and of their particular Installment.

L. I. Ep. 5.

Much more then may the Birth-day of our Sovereign and Nursing-father claim this celebration at our hands.

Especially, if we consider it in the next place, as it was also *Natalitium Regni*. 'Twas not only *Dies Regis*, but *Dies Regni*, the Kings and the Kingdoms Day, the Day of His Return and Royal Restauration; the Solemn Day that put a Blessed Period to the long and sad confusions of a Civil and Intestine War, and to the manifold and multiplied calamities,

Dan. 4:36.
(Requisi-
runt me)

Scl. pertasi
πολυκοσμο-
vias, &
inde se-
quentis
αναγκα-
Grotius.

66 The Royal Nursing Father.

violences, oppressions, tossing
and distractions of a Twelve-year,
unsettlement and usurpation. L
let the remembrance of those day and
endear the enjoyment and celebra-
bration of this. form

Stobæi
Serm. 42.
verbis Se-
lini.

Brisson.
de Regno
Persico.
L. I. p. 27.

It was the Custom among the B
Perſians, (says *Briſſonius*) this a
when ever their King died, thereto
had ἀρούριν πενθίμεσσων, *Justitiaeſe-*
quinq; dierum, a certain vacation or
or ceasing of all Laws, Order and
Government for five days together.
And all to this end, (*i.e.*
αιδοῖο, &c.) that they might reſt
the more ſensible of the benefit of
a King and Laws, returning after
such a time of disorder and licen-
tiousneſſ. dee

God was pleased to exercise as
of these Nations with a long of
aroures, a ſad and disorderly Vacua-
tion; not of five days, but out
more than twice five years, (*after*
the *Israelites* of old; *without* upon
King, without a Prince, &c. His tru-
3. 4. J

Let us at least make this use of
yeart, as to prize the worth of these
things by the past want of them ;
and to value our returned Enjoy-
ments by the experience of our
former miseries.

But then again, thirdly, There
is a third Consideration, that adds
to the Solemnyt of this Day, in
reference to the Church, as well
as to the State, i. e. As it was (in
our anse) *Natalitium Religionis*,
the Birth-day of our Religion too,
(i.e. of the publick reviving and
restauracion of it, as to the pub-
lick Rights, form and settlement
of it. The Wounds of the Church
in our late confusions, were as
deep as those of the State ; and
as many convulsions in the one, as
of distraction and dislocation in
the other. Nothing but *In and
Out*, was the Game plaide in Mat-
ters of Religion ; nothing acted
upon the Stage, but the strife or
struggling of *Rebeccaes Twins* ;
Jacob supplanting *Esau* ; the
youn-

younger Religion catching at the heel of the elder, and striving to come into its Place and Birth the right. In a word, as there was of it *Fus vagum & incertum* in the State, so there was little else but *Fides menstrua* in the Church; one way of Government and Religion thrusting and shoving out the other; nothing but *OVERTURNING*, *overturning*, till *came whose Right it was to be our Nursing-father*. But now, blessed be God, there is some Fixation. The Staves of Bands and of Beauty (*Zeck. 11. 7.*) that were broken begin to piece up again. The Wall and Tower of the Vineyard both that were trodden down, begin to rise again. The Ark, that had been either Captive or Ambulatory, fetch'd home again, and set up within its own proper Tabernacle. In a word, all things brought to such a degree of Settlement, that we may now only more say unto the Men of Rome, in

*Ezek. 21.
27.*

(that shall ask us) *Ecce Ecclesia, loe, this is our Church, this is the Doctrine of it, this the Order of it, this the Service and Liturgy of it.*

All which, since we owe it (next under God) to the Return of our Nursing-father ; this is that, that should enhance the memory of this Day, as bringing with it (together with our Laws and Liberties) the re-settlement and re-establishment of Religion too.

The finishing of the second Temple rebuilt by *Herod* the great (says *Josephus*) fell upon the Kings Birth-day ; which made both the Joy and Day the greater. The like may be said of this day. Our Temple was consecrated in the Mercy, as well as our King ; the Ark and the Order of *Levi*, as well as the Tribe and Scepter of *Juda*. And therefore, where so many signal and eminent Causes meet, as in one constellation, it should render the Festivity of the Day the greater. What

What remains then, but that we summon up our Hearts, and pour out our Souls before God, and such Sacrifices of Joy, Thankfulness and Prayer, as may testify our due resentment of so great Mercy.

First, Let's *Rejoyce* in this Mercy. Let's meet the memory of this Day with the same thoughts, relish, and warm affections, as we did the first and freshest News of it. Remember we the greatness of our then-miseries and dangers, the smallness of our hopes, the sadness of our fears; and after all, the seasonableness, the suddenness, the fullness and remarkableness of our deliverance. And then, if we be not blind, we shall see reason to break forth with the Church and say, *The Lord has done great things for us, wherefore are glad,* Psal. 126. 3.

And then secondly, Let our Joy and Gladness proceed and begin Praise and Thankfulness in Wor-

Deed. God has ever shew'd
special care of this our Land
and Nation. We may say, as St.
Peter in the Vision unto Bright-
wood Monk of Glascome, *Regnum
Anglie, Regnum Dei.* We have *Polydor.*
been Gods *Hephzibah*, Gods Dar- *L. 8.*
ling, a Crown of Glory, a Royal
Diadem in the Hand of God; a *Isa. 62.3.4.*
Land and Stage of Mercy, espe-
cially of *this* Mercy and Benefit
promised in the Text, (Kings to
be our Nursing-fathers, and
Queens our Nursing-mothers.)
A Happiness which we enjoyed
with the first and earliest in the
World. The first King that ever
embraced the Faith of Christ was
a King in this Island. His Name
Lucius (from light or brightness;) as if God in him meant to fulfil
the Prophecy in the very sound of
the Letter, *Isa. 60. 3. The Gen-*
tiles shall come to the Light, and
Kings to the brightness of thy
Rising.

The first Emperour that ever became Christian was, by birth a Brittan; Constantine the great born at York.

The first Kingdom that cast off the Romish Yoke and usurpations; and by Law settled the Reformation, was this of England. First in Henry the Eighth, and who down successively (excepting this bloody Parenthesis of the Mary Heavys.) down to the present Monarch.

And blessed be the God of Heaven, that the English Sceptre still joyned to the Faith of Christ, the Royal Branch married to the Vine of Christ; the Rose and Lilies of the Crown still subject to the Cross of Christ; that we have still a Prince, not only of the ancient Blood, but of the true and ancient Faith; one who has been tried (in his time) in the Fire and Affliction, in the Forreign Furnace of Temptation; and yet himself abides, not only a tim

ew Professour, but a gracious Defen-
Birder of the True, Ancient, Catho-
grellick and Apostolick Faith.

Which that he may so long
ast continue, let us in the third and
erpart last place add unto all, the Sacri-
e Reifice of our Prayers and Supplica-
tions at the Holy Table: That God,
nd who has the Hearts of Kings in
g this Hands, would so guide his
Heart, by the Princely Spirit of
Grace and Wisdom; that He may
be now and ever still and more a
He Nursing-father to this our *Israel*;
ter that so, He living and ruling in
the fear of God, and commanding
for the Truth and Honour of
God, and procuring the good and
well-fare of the Church of God;
after a long and happy Reign here
upon Earth, He may be finally
possessed with a Crown of Glory,
and sit down with *Abraham, Isaac,*
Jacob, in the Kingdom of God,
and of Heaven, hereafter.

Sacrifica-
mus pro sa-
lute Impe-
ratoris —
purā prece.
Tertull. ad
Scapulam.

T

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P

The Obedience of Faith :

Delivered in a

S E R M O N

Preach'd at the
Cathedral in *NORWICH*,

Octob. 26. 1679.

To which is added a SERMON
of Charity Preached the same day,
at St. Andrews in the same City.

By *Charles Robotham*, Batchelour of
Divinity.

Gal. 5. 6. Faith, which worketh by Love.

Vera autem Fides, Christum non potest apprehendere in iustitiam, quin simul apprehendat in Sanctificationem. Calvinus statio Serveti (in opusculis, Pag. 606.)

Hecconditio (Scl. obedire Christo) toto Evangelio requiriatur in salvandis. — Universalis gratia, ad solos obediens pertinet. Paræus in Hebr. 5. 9.

L O N D O N,

Printed for *William Oliver* in *Norwich*.
M DC LXXX.

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TO THE
RIGHT WORSHIPFUL
HENRY CROW Esq;
Mayor of NORWICH,
With the Worshipful the Al-
dermen of the same City.

Y^{our} cheerful Audience
afforded to these follow-
ing Discourses, together with
the intimation of your earnest de-
sire to have them made more
common, will, I hope, be my
sufficient Apology both for the
Publication and Dedication of
these ensuing Papers. I shall
add unto these Considerations the

F. 2 great

The Epistle Dedicatory.

great and many Civilities received T
on several occasions from the ^{Judg}
of your Body. Neither can Life
forget, either that part of ^{most}
Education I once had in you ^{who}
School, and within your Walls ^{all}
or that encouragement afforded ^{self,}
me, as a Student, from the Be
nefactions disposed by your Cor
poration, in the Colledge of St.
Benedict. Upon all which scores
it is but right and Reason, that
these my first Fruits from the
Press make some return and ac
knowledgment to the Soil, that
once gave them Sap and Nu
rishment. Having therefore so
just a Title to my Studies, ac
cept, I beseech you, this Essay
of my poor Labours. Which,
if they may but contribute some
thing to the clearness of your
^{Judg}

The Epistle Dedicatory.

Judgment, and more to your Life and Practice; is the utmost Design and intent of him, who desires, to his ability, on all occasions to approve himself,

Yours unfeignedly in all Offices of Christian Love and Service,

Charles Robotham.

F 3 To



TO THE READER

Courteous Reader,

IF the Margent of the Sermon seem to be over-laden with Quotations let it be considered, that the former part of it relates to a matter of Fact, and therefore naturally leads me to vouch it by Historical Testimonies. And as for the latter Part, it touches upon a Point, wherein divers

To the Reader.

are diversly minded, each standing upon their own Way and Mode of Expression. And therefore living in a very tetchy and captious Age, wherein clamours are raised, and exceptions soon taken, right or wrong, I thought it fit and necessary for prevention, to fortifie what I have delivered, first with the Authorities of Scripture, and the sense of Antiquity: and secondly, with the consent of the Homilies; and lastly, with the concurrent Suffrages of our Modern and Protestant Divines, both here and beyond Sea. This (I presume in all reason) may and will suffice, for

To the Reader.

the satisfying of sober, and
well-minded Persons; and
as for such as are other-
wise, I shall not much trou-
ble my self.

Farewell.

Rom,

+ Romans xvi. 26.

Made known unto all Nations,
for the obedience of Faith,

These last Verses of the Epistle to the *Romans*, though rejected of old by *Marcion* the Heretic, as spurious and apocryphal; *Eftius in locum.* I shall look upon them as deservedly Canonical. Partly upon the Testimony of *Origen* among the Greeks, and St. *Ambrose* among the Latins, who own them for genuine. Yea and *Eftius* thinks them added by the Apostles own hand, the other being penned by his Scribe: And then partly for the Divinity of the Matter itself, being no other than a high Encomium of the rich and precious Gospel of Christ. For this is

is that *Mystery* mentioned *V. 25.* The *Mystery* that was kept secret from the beginning of the *World*; that is, (as 'tis elsewhere called) the *Mystery of Piety or Godliness.* *I Tim. 16.* The *Mystery of God and Christ.* *Colof. 2. 2.* The *Mystery of his Will.* *Eph. 1. 9.* In a word, the *Mystery of the Gospel;* that is, the *Contents of the Gospel,* the great and Holy Truths of the *Gospel,* the whole *Counsel of God,* touching the *Salvation of Man.* This is the present Subject both of the Text and Context concerning which *Mystery or Gospel,* here are several things asserted. As first, The *Strength* of the *Revelation of this Mystery.* *Verse 25.* 'Tis no longer a *Secret* a hidden *Arcanum*; but now fully revealed and discovered, revealed to some for the good of others; and in particular, revealed to the *Holy Apostles and Prophets.*

Acts 20.

27.

Non de sola vocatione Gentium, sed de tota Christi Doctrinâ bic agi. Grot. in locum.

phets, (*Ephes. 3.5*) for the good and benefit of all Man-kind.

Secondly, here is the *paréγωσις*, the Manifesting or Publishing of this Gospel. What was revealed to some, was, by their means, made manifest, (says the Apostle in the beginning of the 26th Verse) and that in such a full and condescending manner to the capacities of all, that the Apostle doubts not to say, (*2 Cor. 4.3.*) *If our Gospel be hid, 'tis hid to them that are lost.*

But these things I can but touch upon. And therefore passing them by, as also the middle of the Verse, where ye have the standing Means of this Manifestation, *viz.* The Holy Scriptures, I hasten to the latter end of the Verse, in those words of the Text first read, — *Made known unto all Nations, for the obedience of Faith.* In the which words we have two further grand Remarkables touching the Gospel.

Firſt,

The Obedience of Faith.

First, here is the Extent of the Manifestation, In being made known unto all Nations. Secondly, here is the Total and Final Scope and End, both of its Revelation and Manifestation ; and, that is, *The Obedience of Faith*. In the former of these ye have the Obligation laid upon all to receive the Gospel ; even because it was promulgated and made known unto all. In the latter ye have the whole Sum of our Duty owing to the Gospel ; that is, *The Obedience of Faith*. I shall, by Gods assistance, and your Patience, speak something of the first, though mostly and chiefly of the last.

And first, for the large Extent of the Gospel, In being made known unto all Nations ; it is to be considered, That it never was the intent of God, utterly to confine the saving Knowledge of himself, either to a few Persons, or to a single Nation. *He*, who

was

מֹשֶׁבֶת
Mōšēbet

was of old, *Amator Populorum*,
the Lover of Peoples, in the Old
Testament, (*Deut. 33. 3.*) and
~~was born~~, in the New, The Lo-
ver of Men, (*Tit. 3. 4.*) resol-
ved at last to be known and own-
ed, as the God of all Flesh, the
God, not of the Jews only, but
also of the Gentiles, *Rom. 3. 29.*
And therefore, whereas the
laws of *Moses* were mostly Lo-
cal or Topical, that is, fitted on-
ly to the Jewish People and Po-
pulation; and many of them did not
end, *out of the Land of Canaan*:
The Law of Christ was given as
Universalis, and calculated
the Meridian of all Nati-
ons.

And, whereas the Levites and
Priests and Doctors of the Old
Testament were only Masters in
Israel, (as *Nicodemus* is called,
John 3. 10.) They shall teach Ja-
cob thy Judgments, and Israel thy
Deut. 33. 10.

The

*Destinati
Nationibus
Magistri.
Tertull. L.
de præ-
script.c.20.*

The Apostles of the New Te
stament were sent forth to h So
Doctores humani generis, (as T
tullian speaks) to be Teachers all
whole Man-kind.

And accordingly, when Chi
gives them their last and grea
Commission, he bids them, G stiff

*Mark 16. Preach the Gospel unto every Cr
15, ture, i. e. to all Man-kind ; or, wi
Mat. 28. it is in Matthew, Go ye, and te Na
19. all Nations.*

This general and universal Ma
date, (for Preaching unto all N
tions) as the Apostles receiv
from the Mouth of Christ, so
doubt but they did as faithful
and punctually discharge it ; a ver
that the execution reached as f
as the Injunction ; as will app
from these following Testim
nies.

St. Peter, when he preach'd
first Sermon, *Act 2.* 'Tis said, *Ver Ch*
That there were then sojourni
at Jerusalem, (i. e. as Expectan
of the *Messia*) devout Jews o
the

of every Nation under Heaven.
So that Preaching unto these that
came out of all Nations (and in
all likelihood were to return thi-
ther) was in effect a Preaching
unto all Nations.

St. Paul, *Acts 17. 29, 30.* te-
stifies to the *Athenians*, That the
time of former ignorance God
winked at, (*i. e.* by suffering all
Nations to walk in their own
ways, *Acts 14. 16.*) but now
(says he) πᾶσι πανταχοῦ παραγγέλλει,
omnibus ubiq; annuntiat; now he
proclaims or commands *all* Men
every where to repent, *i. e.* by the
promulgation of the *Gospel*, *e-*
very where made known unto all,
(testifying both to Jew and Gen-
tile repentance towards God, and
Faith in the Lord Jesus, *Acts*
20. 21.)

The Apostle to the *Romans*,
Chap. 10. having shew'd, that
Faith comes by hearing, and
hearing by the Word of God; he
then asks a *Question*, touching
them

them that believed not the Gospel, Verse 18. *Have they not heard?* Yes verily, (says the Answer) *their sound went into all the Earth,* and *their words unto the ends of the World.* Where, by way of allusion to the beginning of the 19th Psalm, he makes the preaching and publishing of the Gospel run parallel with the very motion of the Sun, with the very motion of the Heavenly Bodies, (through all Places, People and Languages.) *Psal. 19. 3.*

Lastly, and most fully, to the same purpose is that of the Apostle to the Colossians, Ch. 1.

— *The word of the Truth of the Gospel,* which is come unto you, as it is in all the World: Unto which add but the 23d Verse, and I know not what can be said more in the case; *The Gospel* (says he,) *which ye have heard, and which was preached to every Creature that is under Heaven.* Where we see the perfect and punctual performance

The Obedience of Faith.

9

Compliance of what was at first given
in charge to the Apostles, (*Mark*
16. 15. Go ye into all the World,
and preach the Gospel to every Crea-
ture.)

This large and universal spread
of the Faith and Gospel through
all Nations was to be effected
within forty years after Christ's
ascension, and before the fatal and
final ruin of the Jewish Nation;
this is conceived from that Passage
of our Saviour, *Mat. 24. 14. This*
Gospel of the Kingdom shall be
preached in all the world for a Te-
stimony to all Nations, and then shall
the End be. What end? not that
of the World, but that End which
Ezekiel spake of, (*Ezek. 7. 2. An*
End, the End is come upon the four
corners of the Land) i. e. The
End of the Temple and City of
Jerusalem, the End of the Jewish
Society, Model and Government.
And that it happened even
within this compass we may rea-
sonably gather from the Labours

G of

of St. Paul. For (as St. Chrysostome argues) if one single apostle, (as St. Paul testifies himself, *Rom. 15. 19.*) I say, he alone fully Preached the Gospel from Jerusalem, and round about unto Illyricum, i.e. In *Arabia*, *Paphlagonia*, in *Phœnice*, in *Syria* and *Antioch*, upon the lesser *Asia*, in *Greece* and *Thessaly*, in *Macedonia* and *Dalmatia*, and, as others add, afterwards into *Rome* and *Italy*, in *Spain*, and into *Britain* too. I say if this singular Apostle, by his own Personal Presence and Preaching, made known the Gospel to so large a Tract of the World; what shall we think done by the rest of the Twelve, who at the same time spread the Light and Fame of it far and wide into the rest of the World? As St. Philip in *Gall* and *Phrygia*; Thaddeus in *Mesopotamia*; Simon Zelotes in *Lycia* and *frick* and *Mauritania*; St. Thomas in *Ethiopia*; St. Mark in *Ægypt* and *Alexandria*; St. Barnabas in *Cilicia*.

(a) *Theodoret. L. 9. de curandis Græcorum affectionibus; Item Sophronius Patriarcha Hierosolymitanus in Sermone de natali apostolorum.*

Chpholomew (otherwise Nathaniel) e in Armenia and India; and lastly es st. Thomas in that and Media, ay, Persia and Parthia, Bactria and e Germania.

From St. Clement, who is mention'd
Philip. 4. 3.) and lived in the
apostles time, in his Epistle to
the Corinthians has these words,
*μακραῖς ἀθερωτοῖς απέγειτο καὶ οὐ μετ' αὐτὸν
ρδικούσι, &c. i. e. The great Ocean* Pag. 28,
unpassable to Men, and the Worlds ^{29.}
that are beyond it, are now go-
governed by the Laws and Precepts
(i. e. by the Faith and Gospel)
vntil Christ.

Justin Martyr (who lived
testifies of his time; that
that there was not any one sort
kind of Men (whether Barba-
rians or Greeks, or any other name)
among whom Prayer and Thanks-
giving were not made unto God
the Creator of all, through the
name of the crucified Jesus. Ju-
stin. M. Dial. cum Tryph. pag. 345.
G 2

Lib. I. c. 3. *Irenæus*, (who bordered upon *Justin*) speaking of the universal consent of Christians in the same Faith, reckons up the Churches in *Germany*, in *Iberia*, those among the *Celtæ*, those in the *East*, those in *Egypt* and *Lybia*, and those in the middle, or Mediterranean Parts of the World; and then he adds, ὁ στόχος οὐ μηδέποτε παύει κάστην, &c. As the Sun is one and the same through all the World, so the Preaching of the Truth shines every where, and enlightens all Men that have the mind to come unto the Knowledge of the Truth.

*Tert. ad-
versus Ju-
deos. Hye-
ronym. Tom.
I. Epist.
ad Helio-
doriam, Epi-
taphium
Nepotiani.
P. 8. E, F.*

Unto these I might joyn the testimonies both of *Tertullianus* (that followed in the third Century, and of St. *Hierom* in the fourth, who says of his days, *ad India usq; ad Britanniam, &c. Ita tunc omnis Mundi, una vox Christus est*). From the utmost Indies on the one side, as far as *Brittain* on the other side, Christ is the *Speaker of the Gospel*.

Speech and Language of the
whole World.

I shall only add something
touching the remoter and more
distant Parts of the World. (a) *To. 1.*
Petrus Farricus testifies of the
Indies, that the *Portugals*,
when they first discovered them, *L. 11.*
and manifest Tokens and Re-
minders of Christianity; yea,
some that were professed
Christians; (whom he calls *True*
Christians.)

The very same he says of the
Chinoys, of the *Brasilians*, of (b) *Tom. 2.*
the Region of the *Sinates*. Among
them (says *Benzo* (c) and (d) *L. e-*
(*tullius*) the Natives confessed, that
great many Moons or Years ago,
there came Strangers who preach-
to them the very same things
they now heard from the
Christians.

But so much shall suffice for
the Proof and Truth of the Point
in hand, That the Mystery of the
Gospel was made manifest, was

*Thesauri
Rerum In-
dicarum.*

L. 11.
c. 17.

L. 2. c. 20.

Tom. 3. L. 1.

c. 54.

Lib. 3. c.

7. & 12.

(c) L. 3. p.

396. 403.

(d) Pag.

223, &

225.

(a) *catho-
lica voca-
tur, quia
per univer-
sum sit Or-
bem terræ-
rum diffu-
sa, a finibus
terræ, usq;
ad extre-
ma. Et
quia docet
catholice,
&c. Cyrelli
Catech. 17.*

(b) *Inde
dicta est
catholica
Ecclesia,
quod sit ra-
tionabilis,
& ubiq;
diffusa. Op-
t. L. 2.
P. 18.*

(c) *catho-
lica Electio-
rum omni-
um multi-
tudin per
omnis, &
Mundi loca
& tempora
seculi, Deo
Patri sub-
iecta. Beda
(super Can-
tic. 6. 6.*

made known even to all Nations
Some few Inferences, and I p
unto the next Particular.

(a) First then, see here wh
reason we have to (b) believe (a
we do in the Creed) a Cath
lick Church ; for what is it th
makes the Catholick Church, b
the Catholick Faith ? *The comm
Faith, (as. the Apostle calls i
Tit. 1. 4.) that Faith that w
spread through all Nations ; th
Faith that was held and own'd
all that in every place called upon
Name of the Lord Jesus, 1 Co
1. 2. In a word, That Myster
of Godliness that was preach'd
to the Gentiles, and believ'd
in the World, 1 Tim. 3. 16.*

(c) This Catholick Faith, (i
being one and the same with th
which was diffused from the be
ginning through the several Pla
ces and first Ages of the Christian
World) is that which makes th
Church Catholick.

Let no Man therefore go about to lessen the Catholick Church, by engrossing the Name, or by contracting the Faith or Presence of Christ, to a Way, to a Party; as the Donatists of old did, *ad partem Donati.* Let no Man own such Principles as go about to Uncatholick; *i. e.* To shrink and diminish the Church of God, and of Christ, under the Gospel, from its just and due Latitude.

Let no man say, (that is, exclusively) Christ is *here* only, or Christ is *there*, behold him in the Closets, behold him in the Deserts; but rather behold him, as the Son of Man lifted from the Earth, and drawing *all* Men after him, *John 12. 32.*

The Donatist of old, he limited the Church to the Southern Part of the World, (under pretence of that Scripture, *Cantic. 1. 7. Dic, ubi cubas in meridie.*) The Romanist would fain tye it to the Western. And others there

are, that are ready to confine it,
(as the Montanists of old) each
to their petty *Pepuzium*.

But let us (my Brethren) stick
and stand unto that Faith that was
commanded to be preached unto
all Nations, beginning at *Jerusalem*,
Luke 24. 47. Let us cleave unto
unto that Church which indifferently
respects all Quarters, even
that which Christ owns, (Luke
13. 29.) when he says, *They shall*
come from the East, and from the
West, and from the North, and
from the South, and shall sit down
in the Kingdom of God.

Secondly, Were the Secrets of
God and of his Gospel made
known unto all Nations, see here
the difference of the Law and
Gospel, yea the eminence of
Christianity above Judaism. The
Mosaick Law was but as that Pil-
lar of Fire, (Num. 14. 14.) that
serv'd only for the particular gui-
dance of the *Israelites* to the Land
of Promise. But the Gospel is as
the

the Sun in the Firmament, set up
for the sight and good of all ; it
stretches out its Beams of Light
and Life over the whole universe.

*John 9. 5. I am the Light of the
World ; non Urbis sed Orbis ; an
Universal Luminary ; the whole
World is made the Stage and
Sphere of his Illumination. Tit.
even. II. The Grace of God (i. e.
Luke the Word of his Grace) that
shall bringeth Salvation hath appeared
unto all Men. Isa. 49. 6. I will give
and see for a Light to the Gentiles,
that thou may'st be my Salvation to
the Ends of the Earth.*

Thirdly, See here a solid Proof
against the Jews, of the *Messiah's*
here coming as past and gone. 'Tis e-
vident in two grand Effects that
followed the Publication of the
The Gospel. The first was the gene-
ral diffusion of the Knowledge of
God over the VVorld. The second
was the Conversion of the Gen-
tiles to the Faith and VVorship of
the True God.

For

Rom. 15.
12.

For the first of these, Is it not made the Character of the days and times of the *Messiah*? (Isa.ii. 1.-10.) *That there shall be a Root of Jesse, which shall stand for an Ensign of the People, and to it shall the Gentiles seek.* (Verse 10.) And (Verse 9.) *That the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.* As if he should say, Those great and concerning Truths, (touching the one True God, and the way to please and enjoy him; touching the Immortality of the Soul, and the Resurrection of the Body unto future Judgment.) These and the like Points, where in the World was either wholly at a loss, or much in the dark, shall be brought into the open view and sight of all, shall become the Faith of Nations, shall be vulgarly known and received, and believed in the Christian World. Or, in Poetical Sibylls Phrase, — *Aſſyrium Vulgi* (

nascetur amomum, They shall grow *Vergil. Ec-*
in every Man's Garden, in every *log. 4.*
Man's Creed. *Kai γαλα τ' αυτοῖς πένσει νοῦε, Φε-*
ρεύκοι δινάσιοι. Et Lac Immortali-*Videtur in-*
tatis manabit omnibus justis. Si-*reycidis*
bylla Erythrea. (*In Lacantio, Lib. dogma, de*
7.) Cap. 24. *animarum immortali-*
fore & tritum.

vulgare. *Hornbecki Historia philosophica, P. 181.*

Pherecydes Pythagoræ Praceptor quem Cicero tradidit pri-
num de eternitate animarum disputasse. Laetant. L. 7. c. 8.

Hic Pherecydes, ortus est e Syria. Euf. b. L. 10. αετ. c. 2.
Suumq[ue] dogma hancit ex Phœnicum Philosophia. Thales etiam,
non fuit Milesius, sed ex Peœricia. Euf. b. ibid.

And thus we find that verified
that was fore-promised and fore-
prophesied of old, *Malach. I. 11.*
From the rising of the Sun to the
going down of the same, my Name,
says God, (i. e. the knowledge
of my Name) shall be great a-
mong the Gentiles, and in every
place, Incense and a pure Offering
shall be offered to my Name, for
my Name shall be great among the
Heathen.

Excellently does St. Chrysostome
(*Orat. secunda contra Judæos*) urge
this

this Place against the *Jews*. It is not said, (says he) my Name shall be great in *Israel*, (as *Psal. 76. 1.* *In Juda is God known; his Name is great in Israel*) but great among the *Gojim*, among the Heathen or Gentiles. And again, not in one, two, or three Cities or Countries, but *in every place*; yea, and from the rising of the Sun, to the going down of the same. Thereby shewing, (says he) that as far as the light and course of the Sun reaches over the Earth, so far should be the course and compass of the Gospel.

But then secondly, another grand Effect that followed the promulgation of the Gospel, was the Conversion of the Nations of the Gentiles, to the Faith and Worship of the True God: And is not this from first to last frequently mentioned *with*, and as it were limited *to*, the coming of the *Messia*.

Gen. 22. 18. In thy Seed (i. e. Christ, Gal. 3. 16.) shall all the Nations of the Earth be blessed.

Gen. 49. 10. The Scepter shall not depart from Judah, — till Shilo (till Christ the Peace-maker) come. And presently he adds, And to him shall the gathering of the People be. *Aggregatio, or Obedientia populorum erit ei;* as it is in *Arias Montanus.*

So in *Psal. 2. 8.* (says God to his Christ) Ask of me, and I will give thee the Heathen for thy Inheritance, and the uttermost parts of the Earth for thy Possession ; i. e. for thy Church and People. A Psalm, which even the Rabbies themselves expound of the *Messia,* says *Solomon Færchi.*

To these I shall add but one more, that in *Isa. 2. Verse 2, — 4.* where 'tis said, That in the last *Verse 2.* days, (i. e. in the days of the *Messiah,* says the same Rabbi Solomon) the Mountain of the Lords House (that is, the Religion of the

the *Messia*) shall be established on the top of the Mountains, (shall be advanced above all others) and all Nations shall flow unto it, (that is, to be enriched with the knowledge of Gods Will and Ways ; as it follows in the third Verse;) *For out of Zion shall go forth the Law, (The Law of Faith, Rom. 3. 27.) and the Word of the Lord out of Jerusalem, (for so was it commanded; To be preached unto all Nations, beginning at Jerusalem, Luke 24. 47.)* And then it follows ; *And he (that is, the Lord) shall judge among the Nations ; i. e. shall rule and govern them by the Scepter of his VVord and Gospel.*

From all which Places, nothing more evident than the predicting of the calling and conversion of the Gentiles, as to be at the appearing of the *Messia*. And it is as evident that these Prophecies have been accomplished in the preaching and progress of the Gospel;

Gospel; the Event has verified the Prediction. For, no sooner was the Sun of Righteousness fully risen, but the Idolatry of the Pagan World began to fall, as *Dagon* before the Ark, till at length the Worship of their false Gods was destroyed, their Temples demolished, their famous Oracles (long) ceased and gone; and the Knowledge of the One True God, and his Son Jesus Christ, set up and advanc'd in the room of them. And this was that same *Shaking* of the Heavens and the Earth, yea, and of all Nations, spoken of Hag. 2. 6, 7. that is, The universal Change and Mutation that was to come over the Face of the Earth, as to the Matter of Religion.

According
to the Pro-
phecies.

Isa. 2. 19,

20.

Jer. 10. 11.

Isa. 25. 6, 7.

*Moxit ex-
lam Ange-
lorum &
Syderum
testimatio,
quando in-
carnatus
est Ciriplus:
moxit ter-
ram ingenti
miraculo, de ipso Virginis partu; movit Mare & Aridam;
et in Insulis & in Oribe toto Ciriplus annuntiaruntur.
Ita moveri omnes Cœli videntur ad Fidem. Aug. de Civ.
Dei. L. 18. C. 35.*

But

But so much shall suffice to be spoken of the first Remarkable in the Text; i. e. The large spread and extent of the Gospel, *In being made known unto all Nations.*

Kai πετι-
σευκένας,
καὶ πε-
θεοῦται
άντε. Ju-
stin. M. P.
265.

The same
is mentio-
ned, Rom.
1. 5.

Rom. 16.
19.
2Cor. 10.5.
St. Austin
calls it.
Obedienti-
am creden-
di. Aug.
in Joann.
tract. 29.

I shall now pass unto the second Considerable in the Text, which is more practical; and that is, to the main Scope, End and Drift of the Gospel, in being thus made known, and that is εἰς ὑπακολὺπισεως, (says the Apostle) *For the Obedience of Faith.* This, (as ye see) is here mentioned, as the whole design and intent of the Gospel, to frame us to Obedience, to the Obedience of Faith. For, as the Sum of the Gospel on Gods part are the Mercies and Benefits therein tendered and promised; so the Sum and Substance of all that it requires on our parts, to whom it comes, is, *To believe and obey it.*

This then being the Total of what is expected at our Hands in order unto Life here, and Salvation

ation hereafter, namely the practice of Evangelical Obedience, it will highly concern us in the first place to enquire into the nature of this Obedience, and in the next vigorously to pursue it.

And that we may understand the better, we should here consider three things. First, The Parts and Branches of this Obedience. Secondly, The Principles and Properties of it. Thirdly, The Assurances and Encouragements given thereunto.

The first of these (I fear) will take up our time at present.

First then, This Evangelical Obedience, or the Obedience of faith, it consists in three main branches or Particulars.

The first is, Obedience to the Truths of the Gospel, by receiving and retaining them.

The second is, Obedience to the Call of the Gospel, bidding us to Repent and Believe, and return unto God.

The third is, Obedience to the more special Rules of the Gospel, appointing us in every kind, how to live and walk in our Conventions.

First then, The prime and leading part of our Obedience, lies in yielding the assent of our Minds and Judgments unto the Truths of the Gospel. When we captivate our Reasons to the plainness and simplicity of the Gospel ; for there is *obsequium Vt. et dei*, as well as *obsequium Vt. et dei*. When we give up our apprehensions to be shaped, and our Judgments to be filed, as it were, and framed according to that form found words, (2 Tim. 1. 13.) according to that Mould of Doctrine (Rom. 6. 17.) delivered to us in the Gospel.

Now, that our assenting and embracing of the Truths of the Gospel, is a piece and part of our Obedience, will appear from these few Considerations.

2 Cor. 11. 3.

2 Cor. 10. 5.

1 Cor. 4. 6.

First, 'Tis a thing under command. *Mark 1. 15.* Believe the Gospel. *John 12. 36.* Believe in the Light. *John 14. 11.* Believe me, that I am in the Father, and the Father in me. With many like Passages. Now where there is a command on Gods part, the thing commanded to be done, must needs be an Obedience on our part.

Secondly, Faith is an assent upon Authority, yea upon the highest and greatest Authority. In believing of the Positive Truths of the Gospel, Faith goes not upon the sight and evidence of the things in themselves, but upon the Revelation, Testimony and Authority of Gods Word. *1 Thes. 2. 13.* Ye received the Word, not as the Word of Man, but, as it is in Truth, the Word of God. This is it that commands and captivates the understanding into a compliant persuasion, *Sic dicit Dominus,* Thus and thus faith the Lord.

Since then Authority is the Ground and Basis of Faith in persuading, Obedience must needs be the Act of Faith, in assenting in submitting to that Authority.

* See Dr.

Stilling-
fleets Ra-
tional Ac-
count. P.

137, 138.
against T.C.

(a) *Td uic*
av e v o i g a i
ts t e s , t d
o w e c o -
x e i v a u -
r n s . o s e
x , b e i o v , x
a v b e o w -
v o v n v .

Chrysostom.
in locum.

(b) *Reclé*
Tho. An-
glus, in So-
no Buccinae,
p. 197.

Voluntas
applicat
intellectum
ad cogitan-
da motiva,
cum sollici-
tudine, &
desiderio
veritatis.

Again thirdly, Faith or Assent it comes from, or depends upon an imperate Act of the Will, and upon that score puts on the Nature of Obedience. True indeed, we do not believe without Wills, * (as some of the Pontificians seem to teach.) For Man really believes as he list, or merely because he please; but upon evidence of Grounds and Reasons. But yet, since those Evidence will never produce Faith unless we bend and hold our Minds to a due and serious attention to them, (as 'tis said of Lydia, (a) God opened her Heart to attend, and so to believe, 16. 14.) And since it is the Heart, or Will, (b) that under God commands and fixes the Attention both unto the Matters and Motives

ives of Faith ; it evidently follows, that though we do not *formally* believe by our Wills, yet, not (a) without our Wills ; and that the assent of Faith, though it be not the immediate Act of the Will, yet 'tis undoubtedly (under God) the Effect of the Will, enforcing the Attention against all carnal fears or interests that would divert us from the faith. Upon which score the infidelity of Men seems to be resolved into their unwillingness. John 3. 40. & θέλετε ἐλθεῖν μεγάς μὲ, Ye will not come unto me ; i. e. you will not believe, or become my Professors by Faith.

Again, fourthly and lastly, Consider, that our assenting to the Doctrine of Faith, 'tis expressly call'd by the Name of Obedience in Scripture, 1 Pet. 1. 22. Ye have purified your Souls in obeying the Truth ; i. e. in a firm believing it.

(a) Non potest intellectus credere quando vult, & si absq; eo quod velit, nunquam credat.
White, Sonus Buccinæ, P. 201.
See Dr. Stillingfleet Rati-

onal Ac-
count, pag.
138.

Gal. 3. 1. *Who hath bewitched you, that ye should not obey the Truth; i. e. in not sticking to right Belief of the Gospel in the Article of Justification.*

And so Rom. 10. 16. The Apostle having said, *They have not obeyed the Gospel,* expounds it in the very next words, by believing (for Esaias saith, *Who hath believed our report?*) So that 'tis evident, on very believing, receiving, embracing, retaining of the Truths of the Gospel, 'tis a part and piece of our Evangelical Obedience.

All that I shall draw from this Head is only two short Inferences. First is our assenting to the Matters of Faith, a piece of Obedience? then surely there is more of *Disobedience* in the World than some are aware of. Even the forsaking or rejecting of Gospel Truths, is a piece of Disobedience. For Gods Truth comes with Authority, comes in Gods

Name,

Name, and lays an obligation upon all that hear it, (or can hear it) to attend and believe: And therefore he that either shuts or casts it out of his *belief*, he thereby refuses to be subject and obedient to God. *Who hindered you that ye should not obey the Truth,* (says the Apostle to the erring Galatians.) *This persuasion comes not of him that calleth you,* Gal. 5. 7, 8. So that whosoever withdraws or with-draws his assent or persuasion from such Divine and Evangelical Truths, he therein with-draws his Obedience or Subjection. Whatsoever Points of this nature we hear from the Gospel, we must one day give an account of, how we received, or why we refused them: For where God has a Mouth to speak, we must have an Ear to hear, and a Mind to attend, and a Heart to believe, or answer for the neglect of it.

32 *The Obedience of Faith.*

Secondly, Is this a part, yea
the first part of our obedience?
our assenting to Gods Truth, our
receiving and retaining it, in op-
position to Errour, and corruption
of Doctrine? Then sure it is a
thing of great consequence, of
what *Faith* and *Belief* (or per-
suasion) we are, in matters of
Religion, that we mistake not
Darkness for Light, Error for
Truth; that we embrace not De-
ceits and Delusions, in stead of
found Doctrine; the bold Fanta-
sies and Novelties of corrupt
Minds, in stead of the Verities
and Mysteries of Christ, in stead
of the Words and Truth of So-
berness.

*2 Cor. 11.
13, 14.
2 Thes. 2.
Ro. 11.
1 Tim. 6.5.
2 Tim. 3.8.*

I say 'tis a thing of some con-
cern, what we shut out or take
in into our Minds, as Matter of
Faith; because accordingly we
shall be counted of the number
either of the Obedient or Dis-
obedient. According to the sound-
ness or rottenness of our Princi-
ples

... yea ples and Perswasions , as to the
main, accordingly shall we be so
far found, either the Subjects of

John 8.32.

2 Tim. 2.

25, 25.

Christ, or the Slaves of Satan, of
error and darkness. Would we
therefore be true, that is, obedi-
ent Servants unto God ? Here we
must begin , and hold on our
course. Labour for a sound esta-
blishment in the main Truths of
the Gospel. Read and meditate
on the Scriptures of *Truth*, (as
they are called, *Dan. 10. 21.*)
Attend unto the guidance of
the Office it is to divide
you the Word of *Truth*.

Pray for the Spirit of *Truth*, to
lead you into all necessary Truth. *15.*

John 16.

In a word , (as it is, *Prov. 23. 13.*)

*Buy the Truth, and sell it
new; that is, spare no cost, no
pains in the getting of it : And
when gotten, part with it upon
no terms : barter not away the
plain and pretious Truths of God,
for the meer fancies and bold pre-
sumptions of Men.*

Let

Col. 3. 16. Let the Word of Christ dwell richly in you, in all wisdom, that ye may be strong and grounded Christians. Not Children in understanding, but Men; skilful in the Word of Righteousness; and holding the Mystery of Faith in pure Conscience, (the best and safest Depository for Divine Truth) *Quia facile male creditur, ubi recte vivitur.*

But I have done with the first Branch of the Obedience of Faith, i. e. In obeying the Truths of God, by embracing them in our Minds, and submitting to them in our Judgments.

(e) *Omnis infidelium vita peccatum est, & nihil est bonum sine summa bonae; ubi enim deest agnitus eternae veritatis falsa virtus est etiam in optimis moribus.* Aug. L. sentent. C. 205.

But this, though it be the leading part of our Obedience, (for indeed without it 'tis not, as the Text speaks, *The Obedience (a) of Faith*) yet is it not either the only, or the principal. There were some in St. Augustines time, who held nothing was necessary to Salvation, but a right Faith. But their Lives never so bad, yet their

their Faith were good, if their belief were found and orthodox, that then they should be saved, (though *tanquam per ignem.*) This occasioned his writing of that Treatise, *De Fide & Operibus.*

*Tom. 4.
Pag. 13.
Litera H. I.
Froben.*

But (my Brethren) we have not so learned Christ, if we have been taught by him, as the Truth is in Jesus.

For though I will not say, (with *Theologo-politicus*) that nothing is to be counted *de Fide*, but what is absolutely necessary, and directly influential in order to practice : Yet this I'll say, that the prime and grand Design of the whole Doctrine and discoveries of the Gospel, was not barely or ultimately to inform the Mind, or enforce the Assent, but to transform the Soul into real Righteousness. For nothing more evident in Scripture, than that the Gospel, in the main end and intent of it, came not to fill the Head with new

*τὴν τὸν τέλον
τιθεῖσας
διδάξας.
clem. Alex.
in Pedog.*

new Notions , though never so true ; nor to instruct the Judgment so much, as to change the Heart, and new-mould the Life, and to form and frame the whole Man to a thorough and universal Obedience. And therefore, unless to the Faith and Belief of the Gospel, we add the Obedience of the Heart , and (where time and space are afforded) the Fruits of the Life, we shall never be partakers of the full and saving Benefits of the Gospel.

I shall therefore proceed unto the next Branch of Evangelical Obedience, (without which the former is but little worth ;) and that is, *Obedience to the Call of the Gospel.*

This *Call* of God , 'tis every where made mention of in Scripture both New and Old. *I have called, and ye refused,* 'tis the Voice of Wisdom, *Prov. 1. 24. When I called, ye did not answer,* 'tis the complaint of God. *Isa. 65. 12. 66. 4.*

He who hath called you is Holy,
(says St. Peter) 1 Pet. 1. 15.
And Chapter 2. 9. Who hath called
you out of Darkness into his mar-
vellous Light. I came not to call
the Righteous, (says our Saviour)
but Sinners to repentance, Mark
2. 17. And lastly, that of the
Apostle, 1 Tim. 6. 12. Fight the
good Fight of Faith, to which also
thou art called.

But to explicate it yet a little
further; first, by the Call of the
Gospel, I mean all those ways,
means, and methods, whereby
God urges fall'n and apostatized
Man to return unto God, and to
his Duty. Whether it be by the
Commands and Injunctions of the
Gospel. Acts 3. 19. Repent and be
converted, that your sins may be
blotted out. 1 John 3. 23. This is
his Commandment, That ye believe
on the Name of his Son Jesus. Acts
17. 30. He now commandeth all
Men every where to repent.

Or 2dly, by the earnest and gracious invitations of the Gospel.

Rev. 22.17. Every one that is

*(2) Huās
in uera-
voldū na-
λῶν ὁ λό-
γος
χριστοῦ
θirst, come ye. Mat. 11. 28.
Come unto me all ye that travel
are heavy laden, take my Yoke up
upon you.*

Or 3dly, by the pressing exhortations of the Gospel. *Ezek. 33. 11. 18. 32. Turn ye, turn ye from
your evil ways.*

*Heb. 3. 15. To day if you will
bear his Voice, harden not your
Hearts.*

Or 4ly, by the lively solicitations in the Ministry of the Gospel, *Beseeching you in Christ's stead
be ye reconciled unto God. 2 Cor. 19, 20.*

Or lastly, by the secret intonations of Good and Holy Motions, (accompanying the ministrations of the Gospel) the good

*Rev. 3.20. Deus un-
diq; nos
vocat ad pænitentiam, vocat beneficiis Creaturarum, vocat in-
petiendo tempus vivendi, vocat per lectorem, vocat per trad-
torem, vocat per intimam cogitationem, vocat per flagella
corruptionis, vocat per misericordiam consolationis. Augustini
in Psalm.*

Spirit.

Spirit, mingling it self with our thoughts, and striving with our Hearts. For even these are a part of Gods Call, they are of his sending, they come upon his errand, i. e. to becken us unto God, and to our Duty.

I say by all these ways and means does God call us, as ye see, out of Darkness into his marvellous Light, out of Bondage into true Liberty; call us to believe, to repent, to return, to be reconciled unto God and Goodness.

By all which you may easily understand, in the second place, what I mean by our obedience to this Call, and wherein it stands; i.e. Then are we said to obey Gods Call, when we come up to him in Heart and Deed; when we really do what he calls upon us to do: When we yield up our selves to his Will, and obey it from the Heart. Rom. 6. 17. When we accept of his Invitations, close with his Exhortations,

and

2 Cor. 8. 5.
Rom. 6. 12.
Yield your
selves un-
to God.

and are prevailed upon by his Motions and Sollicitations ; so firmly and sincerely to resolve to serve God and return unto God.

So that / as ye may plainly see this Obedience to the Call of God stands not in a complying with any of the more single and particular Commands ; but in a passing over of our whole Souls and selves unto God and his (a) Will; saying with the Apostle, *Acts 9. 6.* Lord what wilt thou have me to do ? His Will was melted into Gods Will he was now ready to be any thing and to do any thing that God In would have him.

(a) *Pri vi-
etimas a-
tientia caro,
per obedi-
entiam ve-
rio propria
voluntas
missatur.
Gregor. ult.
mirabilis.*

(b) Such a returning of the whole Man unto God, whereby Men forsaking utterly their Idolatry and wickedness, do with a lively faith embrace, love, and worship the true living God only, and give up themselves to all manner of good Works, which by Gods Word they know acceptable to him. *Homily of Repentance 1st and 2d part, Pag. 325,* ^{one} *the*

The condition which the Gospel requires is no less than a total change of a Mans Intentions from seeking the world to seek and serve God in all things for the future. *W. Thorndike, Epilogue L. 2. C. 30, & 31.*

The Obedience of Faith. 4

his as of the Soul from all evil, unto all good, (at least in true heart and affection) as it is described,

Week. 18. 21.

'Tis the pitching of our choice
our resolved choice and electi-
upon God and his ways, *Psal.*

19. 30. *I have chosen the way of*
truth, thy Judgments have I laid
before me. 'Tis a taking of Christ's
yoke at once and universally up-
Londus. 'Tis a stated, professed, re-
? Hved, concluded subjecting our
Willives to the Word and Ways of
thing Christ, as Lord and Saviour.

In a word, This Obedience unto
Gods Call, 'tis not so much an
of particular (a) observance (1) (By
& to God in some few specialties
habitual commanded; but 'tis an entire and
universal resignation of our selves
the rule and governance of
Gods Word, Grace and Spirit.

acceptableness of the whole Man, of his Intentions, and by conse-
quence of his Actions, to seek God in stead of himself and
less than the World. Mr. Thornd. Epilog. L. 2. c. 30.
the World also Dr. Stoughton, Righteous Man's Plea, Sermon 6:
ture. 132: SEYMON 7. P. 51.

Even as on the contrary, Disobedience to Gods Call (as we now mean and speak of it) stands not in every single or particular failour of Duty, or going against our Duty; but in the more general aversenes of the Mind, and obstinacy of the Will, standing ~~out~~, or setting up it self, and the pleasing of it self against the Government of God in the Soul.

For, as it is one thing to offend or go against the Laws of the King in some few Particularities, and another thing to reject and cast off his Government, to have a Picque against it, so as to break out into rebellion against His Majesties Crown and Scepter. Even so there is one thing to come short in our Obedience to the Law or Will of the God, in some Particulars, and another thing to cast off his Will, or to set up our own in direct opposition to his; so as to say effect with them in the Parliament, (Luke 19. 14.) Not in Mou-

Dislike regnare, We will not have this
as we Man, this God and Man, this
stand Lord and Christ, to rule over us.
ticularly much as to say, We will not
please him, but our selves; we
will not leave our sins for his
laws or Commands; we will
not own or set up his Word for
our Rule and Guide, but our own
worldly Interests, our own car-
ful, and corrupt humours, customs
offend affections; we will not listen
of his Voice, nor hearken to his
Counsel, nor turn at his Reproof,
but rather go on and persist in the
ways of our own choosing, and
break the pursuance of our own de-
st Hires and imaginations. This is
so the real Language of all such as
remain disobedient to Gods Call.
Will the bent of their Hearts and the
and course of their Lives in effect
; Will speaks thus much, (*Nolumus hunc*
regnare, We will not have this Man
say reign over us;) though they do
not say so much with their
Mouths, yea though they say and
him

profess the contrary. For the Apostle has told us, That *Men may profess God in their words, and yet in Works deny him, being abominable, disobedient, and to every good Work reprobate*, Tit. 1. 16.

The consideration of this Head serves to a double purpose.

First, it shews us the great weight and moment, the high concern of this Obedience; in that 'tis the main, the principal thing that God looks for and requires at our Hands. Without which all outward conformity to the bare Letter of the Commands is but little worth. The bent of the Heart and Soul, broken off from the love of sin, and given up unto God and Christ, in the love of Righteousness, is the Root and Spring of all after-well-pleasing Obedience. Therefore are we every where called upon to begin here. Prov. 23. 26. *My Son, give me thy Heart.* Ezek. 18. 30, 31. *Repent and turn ye from*

your transgressions, — Make ye
new Heart, and a new Spirit.
Jer. 4. 4. Circumcise your selves
unto the Lord, break up your Fal-
low Ground, and sow not among
thorns. And Verse 14. O Jeru-
salem, wash thy Heart from wick-
edness, that thou mayst be saved;
and Mat. 23. 26. Thou blind Pha-
isee, first cleanse that that is with-
in, that the out-side may be clean
also. As much as to say: First,
obey the main Call of God; part with thy own self-pleasing-
will; yield up the strong holds,
The main powers and faculties of
thy Soul, as an entire Sacrifice
to God; and then, outward and
more particular Obedience will
easily and naturally follow.
And secondly, The concern of
this Obedience (to the Call of
God) 'tis herein seen, in that it
is a thing altogether indispensa-
ble. God absolutely stands upon
it, That we should by Faith and
Repentance render up our selves

(a) 'Tis evident,
that Obedience is
the principal Virtue,
and indeed the
very root of all
Virtues, and
the cause of all
helicity. Ho-
mily of O-
bedience,
1st Part,
Pag. 343.

to an inward and thorough subjection of Heart and Soul to his Service in the general. God (as it were in course) dispenses with particular failings, and imperfections in duty ; but as for the general and sincere bent of the Heart, seconded by an answerable endeavour of the Life ; there is no dispensation, no abatement or allowance for the want of this but 'tis a thing that must be found in us first or last.

But then again ; the due consideration of what has been said touching this second branch of Obedience ; i. e. Obedience to the main Call of the Gospel; it serves to instruct us in a very weighty and concerning Point, and that is in the nature of a right saving and justifying Faith. True indeed

(2) See Dr. Field, L. 3. c. 44. p. 170. Also his Appendix, pag. 862. we are justified by Faith, Rom. 5. 1. But 'tis a praying and petitioning Faith, Acts 8. 22. Ch. 9. 11. 'Tis a confessing and professing Faith, Rom. 10. 9. 1 Joh. 1. 4. Tis

Tis a Faith hungering and thirsting after Righteousness, Mat. 5. 6.

* The

Tis a walking Faith, I Joh. 1. 6, 7.*

walking

Tis an operating or working Faith,

in the

Gal. 5. 6. Faith that (a) worketh Light, as

he is in

by Love. In a word, it must be the Light,

is that

such a Faith, as the Apostle describes, to be the unfailing Principle

qualificati-

on where-

by we be-

come im-

mediately

capable

of Christs

Righteous-

ness, or actual Participants of his propitiation. Mr. Ball of

the Covenants, Pag. 21.

(a) *Fides per dilectionem operatur in Corde, etiam si foris non exit in opere.* Sedulius in ad Rom. 3. 28.

(b) This Faith (as the Apostle describes it, Heb. 11.)

is the sure ground and foundation of the benefits we ought

to look for. *Homily of Faith, first Part, circa medium.*

Again, most true it is, that we

(c) See Ho-

are justified without Works, Gal. mily of Sal-

2. 16. That is, without the Works vation, se-

of the Law, wholly without the cond and

(c) merit of the best Works; yea, third Part.

(d) *Si quis cum credi-*

(d) and without the (absolutely- derit mox

et vita discesserit, justificatio Fidei manet cum illo; non pra-

satisibus bonis operibus, quia non merito ad illum sed gratia per-

mit; nec consequentibus, quia in hac vita esse non finitur. Aug.

Liberus questionum 83. qu. 76. See Mr. Thornd. Epil. l. 2. c. 30. p. 265

(a) See the Homily of Good Works, the first Part, at the latter end. See also Augustini Serm. de

necessary) presence of outward good Works, where (a) life and time to do them is not afforded. But not without the inward acts of repentance and conversion unto God ; not without such true Love, Devotion, (c) and Ad-

tempore 71. And Oecumenius in Epist. Jacobi, C. 2. 14.

(b) Davenant de Justitiâ actuali, P. 386. Facile est hujusmodi opera multa (præsertim interna) commemorare, sine quia justificatio nunquam fuit ab ullo mortalium obtenta, nunquam tinebitur. Item P. 387. Hæc & hujusmodi opera Cordis interiorum sunt omnibus justificatis necessaria : non quod contineant in se efficaciam seu meritum justificationis ; sed quod juxta ordinem divinam, vel requiruntur ut Conditiones præviae seu concurrentes, sicuti pœnitere & credere, vel ut effecta, à fiduciente manantia, ut amare Deum, diligere proximum & familiæ. Videtis igitur necessitatem quorundam Operum interiorum, ad statum justificationis ab ipso initio obtinendum.

Eadem habet Cap. 31. Pag. 403. ubi recenset (Dolere de peccato, detestari peccatum, humiliter Deo se subjicere, ad Dei misericordiam confugere, in Christo mediatore spem figere, Novæ vita propositum inire) inter opera necessaria ad justificationem, ut conditiones concurrentes, vel præcursorias. See also the Homily of Salvation, second Part (circa finem.) And Homily of Faith, first Part, (circa medium & finem) asserting these Conditions.

(c) A true Faith cannot be kept secret, but when occasion is offered, it will break out and shew it self in good Works. Homily of Faith, first Part, P. 21. And about the end of it. This true Faith will shew forth it self, and cannot be long idle, for it is written, *The Just shall live by his Faith.*

Dr. Jackson of Saving Faith, Sect. 2. C. 6. P. 207. Justifying Faith necessarily includes in it such Works as James requires, at least a preparation or immediate promptness of mind to them.

The Obedience of Faith. 49

Mr. John Ball. *Treatise of the Covenant of Grace, Ch. 3. P. 20.*
Disposition to good Works is necessary to Justification, being the qualification of an active and lively Faith.

dition to good Works, as wants
nothing but an opportunity to
achieve them.

When therefore the Scripture
says, That we are justified by Faith,
Rom. 5. 1.) Saved through Faith,
Epheſ. 2.8.) or, That the Gospel
the Power of God unto Salvati-
to every one that believes; I say,
then so much is ascribed unto
Faith; we must beware that we
not take up with too scanty a
tion of Faith, so as to divide it
from it self, i. e. from this Obedi-
ce of Faith. For if we would truly
eak, and impartially judge with
cripture, no Faith can be look'd
on as actually justifying, but
at which naturally, (a) as it
ere, and essentially contains in
the beginning. Some other thing is required for our Sal-
vation than the Law, and that is a true and a lively Faith,
bearing forth good Works, and a Life according to God.
Family of Faith, second Part, { circa medium.) By all
Declaration of St. Paul tis evident, that the true, lively
and

^(a) *Homi-*
ly of Sal-
vation,
third Part,

and Christian Faith is no dead, vain, or unfruitful thing, but a thing of perfect virtue, of wonderful operation, working, and strength, bringing forth all good M^{an} and good Works.

Also *Homily of Faith, first part (circa medium.)* — we trust in him, and commit our selves to him, hang upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unsighed Faith, and is not in the Mouth and Profession only, but it liveth and stirreth wardly in the Heart. See also the Quotations of the preceding Page.

it the Seeds and Principles of
 (a) That new Life; i. e. That which
 a justifying involves in it self Obedience (a)
 includes in the Call of God, to the prime a-
 it this O-
 bediency, is no new thing with Protestant Divines, c
 Foreign or English, as will appear by these following Dr. S
 testimonies, (most of them collected by Mr. Baxter, in Dr. S
 Confession of his Faith.)

Mr. Wotton, *de reconciliatione*, Pag. 138. *Fides in-*
stum est Justitiae quædam; est enim obedientia quædam;
enim obedientia & quasi conformitas mandato Dei. Joh. 3:
1 Jo. 3. 23.

Conradus, Bergius, in *Praxi Cathol. Divin. Canoni* 973. *Fides est obedientia, quatenus ejus Actus proprii*
spondet præcepto Evangelii, crede in Dominum Jesum.
 sic, *Fides est obedientia erga Evangelium inquit Apologia*
gust. Confessionis, Pag. 125. (To which he adds) Sic
 therus sepe per fidem præcipue quidem & formaliter intelligi
 apprehensionem promissionis in Christo, & abnegationem m
 proprii, includit simul totam Obedientiam & Inclinationem
 voluntaris, & charitatem adeo, Evangelio consentaneam:
 per opera contra intelligit, actiones factas cum opinione m
 & cum expectatione justificationis & vitæ æterne, tanq
 uerberis deinceps, (citing many places of Luther to this effect)

The Obedience of Faith.

51

Ludovicus Crocius. Syntagma. L. 4. C. 7. Pag. 1223. *Fides sola justificat, quatenus notat Obedientiam quandam, plenam promissionem ut Donum gratuitum. — unde plures virtutes & actus cum antecedentes tum consequentes conno-*
ntur; & opponitur illi obedientiae que non expedit promissionem
quam donum omnino gratuitum.

Mr. Ball of the Covenants, Pag. 73. A purpose to walk with God justifies as the passive qualification of the Subject of Justification, or as the qualification of that Faith which justifieth.

Mr. Throgmorton, of Faith, Page 29. He that turns from such suggestions, promises, persuasions as Christ makes to him, he receives Christ by Faith. (And Page 91, 92.) He that obeyeth not the Son, to follow and to be led and guided by him, shall not see Life, but the wrath of God abideth on him; but he that believeth on the Son, to follow him as his Shepherd, and his Voice and Doctrine, hath Everlasting Life. *My Sheep hear my voice, and follow them, and I will give unto them Eternal Life.*

Dr. Stoughton, Right. Mans Plea, Serm. 6. P. 32. Faith comprehendeth not only the Act of the Understanding, but the Act of the Will too. (And Page 41.) Faith hath many Acts, and Faith in Christ containeth loving of Christ, as one of its principal Acts.

Dr. Preston, Treatise of Faith, P. 44, 45, &c. If I would define justifying Faith, it may be thus described; It is a Grace or Habit infused into the Soul, whereby we are enabled to believe, not only that the Messiah is offered to us, but also to take and receive him as a Lord and Saviour, that both to be saved by him, and to obey him. (And Page 45.) If a Man will take Christ as a Saviour only, that will serve thy turn; *Christ giveth not himself to any upon condition, only to save him; but we must take him a Lord too, to be subject to him, to obey him.*

Mr. Scudder, Christians daily Walk, P. 119. When a Man receiveth Christ thus offered, together with the whole Covenant in every branch of it, resolving to rest on that part of the Covenant made and promised on Gods part, and to

to stand to every Branch of the Covenant, to be performed on his part. This to embrace the Covenant of Grace, and to receive Christ in whom it is confirmed, is to believe.

Mr. Mead, *Diatrībe on Matth. 7. 21.* A true Faith is to believe Salvation is to be attained, through obedience to God in Christ Jesus. *Page 267, 268.* 'Tis an applying of the Will to Christ. *P. 268.* And *Page 267.* A true Faith is to believe Salvation is to be attained through obedience to God in Jesus Christ. A saving and justifying Faith is to believe this so as to embrace and lay hold upon Christ, *for that end,* — namely, to perform those Works of Obedience which God has promised to reward.

Mr. Baxter against Mr. Blake, *P. 82.* If by Regeneration you mean — our repenting and believing, then it is our keeping of Gods Covenant, by performing the Condition, *i. e.* our obeying him in entring his Covenant.

Mr. Baxters Directions for a settled peace of Conscience. *Direction 8. P. 52.* The Vital Act of Faith (as justifying) is consent, or willing, or accepting Christ as offered. (*And Page 54.*) in this willingness or acceptance, *Repentance, Love, Thankfulness, Resolution to obey are all contained, and nearly implied.*

The Sum and Substance of what is here delivered by these Divines amounts to this, namely, That a Justifying Faith (considered in its vital, proper, and strict formality) is it self (in the first place) an Act of Obedience to the Call and Command of God in the Gospel. And secondly, that it contains in it a Cordial Purpose and Profession of Obedience in the Life for the future.

and fundamental Call of the Gospel, by a sincere embracing the Terms of it, and undertaking the conditions of it. For unto them alone are all the Promises made and due, both of remission and

righ-

ighteousnes here, and of Salva-
on hereafter. St. Paul, who in
the Epistle to the *Romans* (Ch.
16. 3. 21.) does appropriate
salvation to all them that believe ;
the Epistle to the *Hebreys*, (Ch.
9.) does as as expressly limit
to all them that obey. Does
not thereby plainly shew, that
Believing he includes Obeying.
and therefore when he would
scribe the Change and Conver-
sion of the *Romans*, from Infide-
lity, (Rom. 6. 17.) and does it
these words, (Thanks be to God,
that ye have obeyed from the Heart
at form of Doctrine that was de-
ferred to you ;) What is this but
Periphrasis of their believing ?
Even as else-where in the same
Epistle, that which he calls (Their
work, spoken of through all the
World, Rom. 1. 8.) in another
Chapter he calls it (their Obe-
yance that is come abroad unto all
men, Rom. 16. 19.

Faith,

Faith, (says Clemens of Alex-
I. σεωρ. andria) 'tis περιττής εἰσοσιΘ, οὐκούτης
2. Pag. 362 συγκατάθεσις, 'tis a voluntary and re-
solved assent unto Piety. And
more plainly in his seventh Book

L. σεωρ. 7. Pag. 710. Ο μὲν δεόντων λογισμῶν φέρειται μῆτρας
So Acts θύμως καὶ οὐλαῖς τὰς ἐντολὰς, Πίστος ἡ τοῦ
16. 15. He is the faithful or believing per-
If ye have son, who upon due and just con-
mslw sideration receives the Comman-
faithful to ments (of Christ) and keeps them
the Lord; i. e. a true But what need I insist upon a
and sin- single Father, for the true notion
cere Be- of Faith ? I appeal rather to the
liever. general Judgment of the whole
Church in its Purest and Pri-
mitive times. Amongst whom
'tis well known, (by them that
know any thing of their or-
der and discipline) that no
were ever look'd upon in the
Churches Eye ; none were
ver by them counted or called
by the Name of *Fideles*, that
Faithful, or Believers, till they
had actually and solemnly de-
cated themselves (if adult)

Alexander the strict profession and practise
of Christianity. (a) Till this was
done, though otherwise never so
knowing in the Principles of
Book faith, or perswaded of the truth
of them, they were only called,
~~is~~ ^{sa Catechu-} ~~other~~ ^{menorum,} ~~Probationers~~ ^{Missa}
~~prob~~ ^{conf} ~~for~~ <sup>de tempore 237. Post Sermonem sit Missa (i.e. ~~and~~ ^{etiam vel dimissio)} ~~mane~~ ⁱⁿ ~~bunt~~ ^{erant} ~~Fideles.~~ ^{ter-}
~~then~~ ^{an} ^{de prescript. c. 41. (speaking of the confusion in}
~~is~~ ^{Point among the Gnosticks, says he) Quis Catechumenus,}
~~au~~ ^{au Fidelis, incertum est.}
~~tion~~ ^{St. Basil de Spiritu Sancto, c. 13. P. 170. Πίστις μὲν}
~~co~~ ^{πίστις δὲ βαπτίσματος βάπτισμα ἡ θεμέλιτας διδ}
~~whole~~ ^{missus.} ^{Infants also were reckoned among the Fideles, (Augu-}
~~whom~~ ^{Epist. 23. ad Bonifacium) by reason of their being de-}
~~in the~~ ^{cated unto Christ in Baptism. Wherein (says our old}
^{Church-Catechism) ye are Members of Christ, Children}
^{of God, &c.}</sup>

non faith; or *Catechumeni*, Persons
under Catechism; or *Competen-*
tes, Petitioners to be made Chri-
tians; but never *Fideles*, never
actual or full, or faithful Belie-
vers, till they took upon them
the Yoke of Christ, till they
gave themselves up to Christ,
(i.e.

(a) The confessing with the Mouth,
Rom. 10.9.

(a) (i.e. by the Baptismal Vow,) passing by the solemn consecrating of themselves to his Faith and Service, Mat. 28.

The Profession made before many Witnesses to keep the Commandment blameless, 1 Tim. 6. 12, 13.

The Answer, the Contract or Engagement of a good Conscience, 1 Pet. 3. 21. ἐπιγόνθια est vox Iuris. In P. glossario, ἐπερωτῶ stipulor, sed per Metonymiam, respondere fidelis promissio; εἰς θεὸν, pro, θεῷ, (subaudito ποιησάντι) Sponsio, Deo facta, de purâ conscientia. Grotius. Or it is rendered by an Hebraism, or exchange of Significations. As UT being rendred by the LXX, ζητεῖν, πυρθάνεσθαι, ἐπιχειρᾶν, but in Ezek. 14. 3. 20. 3. tis rendred by σπονδίεσθαι.

Ambros. L. de iis qui myst. init. c. 2. Repete quod interrogatus sis; recognosce quod sponderis, renunciasti Diabolico operibus ejus, mundo & luxuria ejus & voluptatibus.

Videatur Josephus Vicecomes de antiquis ritibus Baptizandi. L. 2. Cap. 16. usq; ad Caput 27.

vice. This was that which they called and counted Faith; and unto this Faith it was that they ascribed and entitled all the Priviledges of Believers, and Benefits of the Gospel; that is, not to a meer assenting Faith; nor to a bare Trusting, or Confiding Faith, but to a Professing Engaging, Contracting, Covenanting Faith; whercby the person passeth.

The Obedience of Faith. 57

ow pass'd himself over, gave him-
g up to Christ, as to his Lord
Ser Master, as to his Head, Hope,
Saviour.

(a) See
Mr. Scud-
der quo-
ted, P. 35.
Thus to
embrace

Covenant of Grace, and to receive Christ in whom it
goes firmed, is to Believe.

is. Mr. Preston, *Treatise of effectual Faith*, P. 92. If Men
espouse Faith, as it is in it self, a Marriage of our selves to
obey with all our heart and affections, (when he hath gi-
or d himself to us in Marriage, and we are given to him;))
Wth this we should never be deceived.

Brinsley, *Treatise of Christs Mediatorship*, P. 141.
(i. e. Faith and Obedience) without any just of-
I may call the conditions of this Covenant. Faith,
by the Covenant is accepted upon the Terms on which it
is entered, and Christ the Mediator of it received: Obe-
dience, whereby it is kept, viz. in an Evangelical way, in
of desire and endeavour.

Faith, is it self, in the life and reality of it, A sti-
tion and undertaking of such works as are due to Christ,
believing received for Lord, Saviour and King. And
fore he that doth not deport himself towards Christ,
and in manner as is due upon such his Offices, doth deny
the faith (1 Tim. 5. 8.) i. e. falsify and relinquish his
Prince. For, the Faith that is accepted, is not speculative,
practical and pactional (They are the words of a
humorous Manuscript, left by a Judicious Divine.

would not here be misconstru-
when I derogate from a bare
sufficing. Far is it from me to
neglect that precious Act of Faith
ersoned Trust or Affiance, much less

to deride those expressions, which even Scripture seems to set forth by. (As a *Laying* or *laying* on our Beloved, *Cantic. 8.* A *staying* of our selves upon God *Isa. 50. 10.* Or, if we will, casting, (a) rowling, or resting of our selves upon him who is able to save unto the uttermost.

(a) *Psal.*
55. 22.
37. 5.

For surely there can be no greater, no sweeter repose unto the Soul, than a *Trusting* in its behaviour, a *Resting* on the Bottom of his Love, on the fulness of his Merit, Righteousness, Satisfaction and Redemption. (*Isa. 26. 34.* Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.

Always provided, that this Trusting be well and rightly grounded.

(b) That is, ed, that it proceed upon such Conditions as

Terms and Conditions (b) of the

are joyned with it, *Isa. 50. 10.* (fearing of the Lord, and obeying the voice of his Servants.) Such as the Book of *Homilies* adds to it. *Homily of Salvation*, second Part (circa fiftieth.) A *Trusting* in Gods Mercy to obtain their

which is Grace and remission, as well of our original sin in
itself, as of all Actual sin committed by us after our
set it spifm, if we truly repent and turn unfeignedly to him
leas.

8. And so, Homily of Faith, first part, (circa medium)
we return again unto him by true repentance. (And a-
at the end of it) We trust that our offences be continu-
ill, my washed and purged, whosoever we (repenting truly)
return to him, steadfastly determining with our selves
through his Grace to obey and serve him. — Such is the
utterer Faith, that the Scripture doth so much commend.

o spel, and that in all other
greetings it answer the Call of the
o the spel. Otherwise there may
ts say (as the Prophet speaks, *Mic.*
omo. 11.) a leaning upon God; a
of haying of our selves upon the God
s fact Israel, (mentioning his Name)
26. 48. 2. but not *in Truth*, Verse
peal first) not warranted by the
ecay Lord of Truth, not coming from
the Grounds of Truth, but meer-
s by springing from wrong and false
ound misapprehensions of God,
n thid of his Covenant.

of th 'And therefore, (as an (a) able
and learned Defender of the Pro- mon upon
testant Religion says) great Rom. 1.16;
are should be taken, lest by mis- Page 165.
circa finem.

(a) Dr.
Stilling-
steets Ser-

' understanding the notion of be
 ' lieving, (so much spoken of, a
 ' the condition of our Salvation
 ' Men live in the neglect of wha
 ' the Gospel requires, and so
 ' lieve themselves into eternal mi
 ' sery.

Affiance or Confidence in God

(*i. e.* in him as reconciled) ab
 stracting from the Grace of Re
 pentance, or not-supposing con
 version from sin unto God, is no

(a) *2 Tim.*
2. 19.
Psalm. 25.
1, 2.
 (Where
 trusting in
 God, and
 wilful
 transgres
 sing against God, (*1.* without a cause) are put as terms in
 compatible, as things *inconsistent*.
 And that no wicked or impenitent person can have a

trust, or a true confidence in God or in Christ, is fully
 evidenced from what is delivered, in the *Homily of Sal
 vation*, Part the third, Page 18. And more fully in the *Homily
 of Faith*, Part the third, (*per totam.*)

conscience of sin (in the Heart
 and Life) will easily recoil, and
 beat down all such fond, forced

ill-founded confidences or persuasions. And it will be found a plain truth, that nothing will afford a vivid or lasting hope towards God, or trust in God, save only the consciousness of our sincerely obeying the Call of the God of Heaven. According to what is hinted in *1 John 3. 21.* If our Hearts condemn us not, (i. e. of prevaricating with God and with the God of Heaven,) then (says he, and then only) have we confidence towards God, by impenitency or hypocrisy; then (says he, and then only) have we confidence towards God.

And thus have I done with the second Branch of Evangelical Obedience; i. e. Obedience to the commandments of the Gospel.

There is yet a third Branch before me, to be added to the former, to make it full and compleat, and that is, Obedience to the special commandments, to the more particular Precepts of the Gospel, directing and commanding us how to live and talk in our conversations. As

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for this Branch of Obedience, you may know it by the Names of it in Scripture. 'Tis called a *Doing of Righteousness*, 1 John 3. 7, 10. An *Obedience unto Righteousness* Rom. 6. 16. A *Tiēgnōs*, a keeping observing of the Commandments 1 Cor. 7. 19. John 15. 10. And lastly, a *walking* τὸν *Karōvō*, by the Rule or Canon of the Gospel Phil 3. 16. *Let us walk by the same Rule.* Gal. 6. 16. *As many as are according to this Rule, Peace be upon them, and Mercy;* i. e. the Rule of the New Creature, Verse 19. The Rule and Measure of a Gospel life. For this we must know and remember, that the Gospel is not only a Rule of right believing, but a Rule of holy living; as it is the Power of God for our Salvation so it is the Will of God for our instruction in righteousness.

For there are not only the *Ca-*
denda, the Truths of the Gospel
(in matters of Faith) but also
the *Agenda*, the Precepts, the Di-
rection

rections and Injunctions of the Gospel in matters of Life and Practise.

Titus 2. 11. The Grace of God that bringeth Salvation, hath appeared unto all, teaching them, and what does it teach them? not only to know and believe, but teaching to deny all ungodliness and worldly lusts; and to live righteously, soberly, and godly in this present world; and so to look for the blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ. (Verse 12.)

So that, as we see, the Gospel is not a meer revelation of supernatural Truths, but a practical direction of Life, an injunction of Duty in every kind; even a Rule of guidance and government to the whole Man. In so much that St. James tells us, That if any one seem to be religious, and governs not his Tongue, that Mans Religion is in vain. And St. Paul tells us, He that provides not for his own, ^{James 1. 26.} ^{1 Tim. 5.8.}

own, hath denied the Faith; i.e. contradicts his Christianity, or Evangelical Profession.

Yea, and so comprehensive is the Canon of the Gospel in this kind, that even *all*, that is the matter of our duty in any sort, is taken in, and adopted into the preceptive part of the Gospel. The Gospel taken in its latitude, inculcates and charges upon us, all the Principles of Conscience; all the dictates of right, sound, and sober Reason; all the Lessons and Documents and Duties of Natural or Christian Morality; even *as the Apostle speaks* Phil. 4. 8. *Whatsoever things are true, whatsoever things are honest, or just, or pure, or lovely, or of good report; if there be any Virtue, if there be any Praise.*

I say all these, and whatever else concerns the well ordering of our Hearts and Lives, either in reference to God, or to ourselves, or to our Neighbour, is all urged

i.e. urged and pressed upon us, (in the
main of it) in and by the Gospel; i.e. by the Rules and Pre-
cepts delivered in the Gospel; this which is therefore called by St.
Paul, the Law (^(a) of Faith, (Rom. 7. 27. not only a Rule, but a Law)
the and by St. Peter, the Holy Com-
mandment, 2 Pet. 2. 21.

(a) That
is, That
Law ac-
cording to
which
God will

all with those that embrace Christianity. Thornd. Epil. L. 2.

20. P. 158.

To which add that of Bucanus Loc. Comm. Loc. 38. §. 10.
432. Non tam Legis vox quam Evangelii quod Apostoli præ-
parant, norma futura est, extremi judicii. Juxta illud Joh. 3.
6. Joh. 12. 48. & Rom. 2. 16. judicabit Dominus de occultis ho-
num, ex Evangelio meo. He shall judge the seerets of Men
according to my Gospel, or ex Evangelio meo, as both he and
I and Piscator render it; out of my Gospel. Now, if the Go-
d shall be the Rule of Christs Judgment hereafter; doubt-
less it is appointed to be the Rule of our Duty and Obedi-
ence here. For as Bucanus adds; Neque enim Sententia in
dicio illo universaliter aliud erit, quam manifestatio sive de-
finitio sententiae iam ante in hac vita ministerio Verbi pro-
priae, de justificatione & condemnatione singulorum.

This then being the Nature and
latter of the Gospel; a Law of
faith, a Holy Commandment; the
main Work and Duty of a Chri-
stian that he has to do, is to con-
cern himself to the several Pre-
cepts

cepts of this Law, to the several
Præscriptions of this Holy Com-
mendment.

For hereby know we that we know him, if we keep or observe his Commandments, (1 John 2. 3.) And again, This is Love, that we walk after his Commandments, (2 John 3.) that is, when we make it our care and study both to know and obey his pleasure; proving what is that good and acceptable, and perfect Will of God, Rom. 12. 2.

And thus have I given you both a brief and entire account of the first Particular propounded; i. e. of the *Nature* of this Evangelical Obedience, as to the main Parts and Branches of it. 'Tis an Obedience to the Truths of the Gospel, by receiving and believing them; 'tis an Obedience to the general Call of God in the Gospel, by returning to him, by closing with him, by giving up our selves entirely to him, as our Lord and Saviour. Lastly, 'tis an Obedience

to the special Rules of the Gospel, chalking out to us a Way to live and walk in.

I have only now some few more Inferences, and I have done.

By all that has been said then upon this Subject, we may easily understand three things.

First, That true and real Christianity stands not in meer Words or Shows, but Deeds ; not in a bare profession of Christ with the Lips, but in a deep and thorough subjection of the Heart and Will, Life and Actions, to the Commands of Christ. *John 8. 31. If ye continue in my Word, (i.e. by Faith and Obedience) then are ye my Disciples indeed.* And *John 15. 8. Herein is my Father glorified, that ye bear much Fruit, so shall ye be my Disciples.* A true and genuine Disciple of Christ is known by his *Fruits*; not by the meer Leaves of a fair and specious Profession; nor by the meer Flowers and Blossoms of some good

good expressions ; but by the real Fruits of Obedience and Newness of Life. This is the constant Character of those that belong to God in Scripture. *Rom. 6. 16.* *His Servants ye are, to whom ye obey, whether it be of sin unto death, or of Obedience unto Righteousness.* *Rom. 8. 14.* *They that are the Sons of God, are led by the Spirit of God : Now the Fruit of the Spirit is in all goodness, righteousness, and truth,* *Eph. 5. 9.*

And therefore as on the one side, where ever there are these Fruits, (of Obedience, Holiness, and Righteousness) living in Gods fear, walking in his ways, doing and cleaving unto his Will ; such a one may rest assured, that he is no longer a Servant of Sin, but made free from Sin, and become a Servant of Righteousness. So on the other hand, Let none pretend to the Name of a Christian, if he do not shew the effects of it.

Show me thy Faith by thy Works,
(James 2. 18.) shew me thy Heart by thy Life ; thy Religion by thy Conversation ; either disclaim having the Grace of Faith, or else make it to appear by the Obedience of Faith. For most evident it is, that the Apostle (Rom. 6. 17.) comprehends the whole effect of Gods Grace upon their Hearts, in their obeying the Gospel of Christ.

And therefore secondy. Is this the full and right Character of a Christian ? Obedience to the Truths of God, Obedience to the Call of God, Obedience to the special Will of God ? Then how greatly do they deceive themselves, who rest either in a bare knowledge of Christ, or in a dull and dead Faith and Profession of Christ, but short of a true, real, and thorough Obedience ? The Scriptures have sufficiently cautioned us against this deceit ; if we have but Eyes to read, or Ears

Ears to hear, or Hearts to consider;

That of our Saviour, *Mat. 7.21.*
Not everyone that says, (in profession) Lord, Lord, *shall enter into the Kingdom of Heaven; but he that doth the will of my Father that is in Heaven;*

That of St. Paul, *Gal. 6. 15.*
In Christ Jesus, (i.e. in the Profession or Religion of Christ) neither Circumcision availeth anything, nor Uncircumcision, but a New Creature; or (as it is Chap. 5. 6.) but Faith that worketh by Love; or (as it is 1 Cor. 7. 19.) But the keeping of the Commandments of God;

Lastly, that of St. John, *1 John 3. 7.* Little Children, let no Man deceive you, he that doth righteousness, is righteous. As if he should say, take heed, 'tis an easie thing for a Man to slip into such a deceit as this. Namely, to think, that if he has but some measure of knowledge in the matters of

Christ,

Christ, and a Belief of the Doctrine of Christ ; if he has but the Name of Christ in his Mouth, and a Profession of him in his Life, with some attendance upon him in his Ordinances; that then it is enough, enough to righteousness, enough to acceptance here, and to Salvation hereafter. Yea, but let none flatter himself into so gross a deceit. For, *he that doth righteousness, is righteous.* He only shall pass for such in Gods account, that brings forth the real Fruits of righteousness (in the conscientable care and discharge of his Duty) towards God and Man, in every kind. For, (as it is *Acts 10. 34.*) God is no respecter of Persons, but in every Nation, he that feareth God and worketh righteousness is accepted of him. And (*Rom. 2. 7, 8.*) God shall one day render unto every Man according to his Deeds, *To them that by patient continuance in well-doing seek for Glory, and Honour, and Immortality, shall be Eternal Life:*

Life: But unto them that obey not the Truth, but obey unrighteousness; to them indignation and wrath, tribulation and anguish, upon every Soul that doth evil.

Ye (hence) see , what is it shall carry the main stroke with God, what is it that shall weigh with God, and cast the ballance of his favour to us another day: Namely , a beginning in Faith, and a patient continuance in well-doing ; in short , an obeying of his Truth in righteousness.

And I would to God , this were a thing more preach'd and pres's'd npon the Consciences of Men, and more practised in the lives of men. For it will be found a true saying of *His* (what ever his Judgment was other-wise, in reference to the then times) I say it will be found a great truth (what I meet with in a fast Sermon, delivered, some and thirty years ago) where speaking of the Duty of the Ministers,

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not
ers; he has these words: Says
e, 'When we all have preach-
ed up Repentance, (to which let
me also add Obedience), as much
as we have preached first Confi-
dence, and then Faith, we shall
then be reformed and saved; but
I doubt not till then. (Tit: 1.
3.) This (Word or) Witness,
true.

Mr. Her-
bert Pal-
mer, his
Sermon
before the
House of
Commons,
June 28.
1643. P. 35

Thirdly and lastly, by what
well has been said of the several Parts
ng of Branches of Evangelical O-
bedience, we may be able to make
his it Judgment, how much of it
and goes before the Grace of Pardon
es of Justification, and what it is
n the just follow and come after. Obe-
dience to the Truths of Christ by
at believing them; and Obedience
ther to the call of Christ, by return-
thening and resigning up our selves to
and him: These are clearly and funda-
mentally necessary as antecedents
to our justification. And, (be-
where des what has been said) were
the Mi-
sters,

only in Rom. 8. 30. it were enough to prove it; Where 'tis said by the Apostle, That *whom God calls, them he justifies.* *Them,* and *them* only does he justify, whom he first calls, that is, calls

(a) Κλῆσις κατὰ τοῦ θεοῦ,
quæ quando nobis

contingit, prædestinationem nostram ex effectu cognoscimus.
Paræus.

And that this is the Judgment of our Church, appears plainly from the 17th Article of Religion.

" Wherefore they which be indued with so excellent a Benefit of God, be called according to Gods purpose by his Spirit working in due season: They through Grace obey the Calling; they be justified freely; they be made Sons of God by adoption.

bear any other fence. So that the Blessing of Justification belongs to none but such as are the Called of God; that is, such as obey his Call by a sincere repentance towards God, and Faith in the Lord Jesus Christ. And up-till

(b) It is
for the ho-
nour of

Christianity to maintain, that God for Christ's sake is ready to admit the Heirs of everlasting damnation into the Inher-
itance

stance of everlasting happiness, in never so short a time as we can believe they can change their resolution from following sin, to profess that Belief and Conversation which Christianity importeth. Mr. Thorndike, *Epilog. L. 2. C. 30. P. 256.*

without more ado, the true Believer (who thus far answers the Call of God) (a) presently enters and passes into a state of ^(a) The ^{sincere} ^{undertaking} ^{trust of a} endeavour and acceptance with God.

Christian, really entitles him to the promises of the Gospel. Mr. Thornd. (*ibidem*) *L. 2. C. 7. P. 38.*

It would be a disparagement to that Fountain which God has opened for *Juda and Jerusalem*, that there should be any sin which it cannot cleanse, supposing the change sincere which the undertaking of Christianity professes. Mr. Thornd. (*ibidem*) *L. 2. C. 5. P. 22.*

As for the third Branch of Obedience, consisting in a course of holy Actions, and in a continued observance of the particular Rules such as of the Gospel; God stays not for ever this; God does not suspend the thing in Grace or benefit of Justification, till the Person has run through a course of Obedience through all the Precepts and Instances of a Holy Life; but forthwith bestows

stows it on the faithful Believer upon his first Faith and Obedience unto Gods Call, provided it be real and sincere, which God can see and discern, though Man cannot.

And therefore this last kind of Obedience; i. e. to the particular, superstructive Rules of a Holy Life; though it be necessary in its place, (for we stand bound to it by the Law of Faith, by the Rule of the Gospel; and are obliged to it in the vertue of Gods general Call;) yet if we speak of it in relation to our Justification with God, 'tis not required as an antecedent to go before it; but as a consequent to come after it; as the Evidence that must prove and testifie the effectualness of that Call, and our sincere obeying it. For he that

(a) *Tunc veraciter fideles si- mus, si quod verbis promisimus, operibus complemus.* Gregor. in Evangel. Hom. 19.

Call, he must and will pursue and prosecute it, through all the Duties and Offices of a good Life, according as time and opportunity shall give leave and occasion.

True indeed, a bare purpose of Obedience, if it be sincere and resolute, joyn'd with a Faith unfeigned, is enough to enter the Believer into a state of Righteousness and Justification. But surely, 'tis neither sense nor reason for any to think that God will justify him upon such a promise or purpose of Obedience as takes

(a) no effect, nor is duly executed in the Life and Conversation, where time and space is afforded.) For 'tis in vain to enter into Covenant, unless we keep it. Tis by believing and repenting that we enter into Covenant.

(a) *Bona opera sunt necessaria ad justificationis statum retinendum & conservandum; non ut cause*

ne per se efficiunt aut mereantur banc conservationem, sed ut adia seu conditiones, sine quibus Deus non vult gratiam justificationis in hominibus conservare. Davenant de actuali iustitia, Cap. 31. Pag. 404. Conclusio sexta.

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(a) These, 'Tis by Obedience (a) that we
 (i. e. Faith and Obedience) keep it. Let no man therefore
 without just offence, I flatter or cozen himself with
 may call vain words, or with false confidences, or with a wrong or scanty
 the Conditions of notion of Faith. For if there
 the Covenant be any thing clear in Scripture,
 whereby this I am sure is most clear and
 the Covenant perspicuous, That Life and Salvation belongs only to such as be-
 nant is accepted, lieve and obey. (b)

upon the terms on which it is tendered, and Christ the Mediator received: Obedience, whereby 'tis kept, viz. in an Evangelical way, in respect of desire and endeavour. This is that which the Psalmist calls, *Keeping of the Covenant*, Psal. 25. 10. Psal. 103. 18. Not a Legal, but Evangelical Keeping; when the Promises being believed, there is a serious desire and endeavour of yielding Obedience to all Gods Commandments. Mr. Brinsley of great Yarmouth, *Treatise of Christs Mediationship*, P. 14.

(b) *Nos dicimus Vitam Aeternam promitti operibus, non solum ut sunt signa Fidei, sed etiam ut sunt Obedientia filialis, Patri Cœlesti debita; seu ut sunt positio conditionis sub qua Deus Filii hereditatem Vitæ Aeternæ donare promittit.* Paræus contra Bellarm, ad Cap. 3. P. 1242.

The good Lord of his mercy grant, *That we may abound more and more in Knowledge, and in all Judgment, that we may approve*

prove the things that are excellent, that we may be sincere and without offence till the Day of Christ; being filled with the Fruits of Righteousness, which are by Jesus Christ, unto the Glory and Praise of God. Phil. 1. 9, 10, 11.

F I N I S.

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By

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The Christian's Sacrifice:

ORA

SERMON
OF
CHARITY

Preached before the

Mayor and Aldermen

OF THE

City of NORWICH;

Upon occasion of the Annual Com-
memoration of the Gift of
Sir John Sucklin to that
Corporation.

By Charles Robotham, B. D. and Rector
of Reifam in Norfolk.

LONDON,

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TO HIS
Worthy Friend and Patron,
Mr. Francis Annyson.

Worthy Sir,

Justice should ever be first served, before Charity, and before paying of Debts, before giving of Alms. And however the Subject of this Discourse be meer Alms, yet the presenting of it to your Hand, is not a piece of Justice owing from me to your self; not only from the more common score, as you are a part of that Body, unto whose audience it was first delivered, but upon the private account of our especial Favours to my particular, which I shall always acknowledge, with all due and deserved thankfulness. For in truth,

The Epistle Dedicatory.

truth, when your Kindness first found me, it was very singular, being such as wholly prevented my very acquaintance with you. So that I first felt your favour as a Patron, before I had the Knowledge of your Excellency or Person. This so unusual and surprizing a Method of Benificence, hath moved me to take this first occasion in my appearing in publick, to declare your Nobleness, and to testify unto the World my deep Obligations. Accept, I beseech you, this small Testimony, of a great and grateful respect, from him who desires ever to shew himself,

Your much Devoted in all

Thankfulness and Christian Service,

Charles Robotham

From Reifham

Nov. 15. 1672.



+ Hebrews xiii. 16.

you do good, and to communicate,
fore forget not; for with such Sacri-
Fices God is well pleased.

THE coherence of these Words with the Context, is plain and obvious, if we do but declat our Eyes back unto the tenth estiuse of this Chapter, where the Apostle tells us, *We have an Altar*. *We*, i. e. we Christians, as you all as the Jews, yea and in opposition to them, and exclusion of him; ‘For we have an Altar hereof they have no right to himself, who serve at the Tabernacle.

This Altar (as the Pontificians themselves confess) is no other than Christ himself; even *He*, men-

2

The Christians Sacrifice.

mentioned in the twelfth Verse,
who suffered without the Gate,
Per altare, ipse Christus significatur, says Aquinas. So Estius upon
3.83.3.2^m the place; so also Gaigneau
Hostiam in ara crucis oblatam, sum scilicet Corpus Christi. And
to speak properly, Christ himself
is the Altar of a Christian, the
common Altar that sanctifies all
our Gifts, the only Altar,
(as it is Verse 15.) by whom we
all offer unto God.

Yea but may some say, here
the Altar indeed, (on Gods part)
but (as Isaac once said unto his
Father) where's the Sacrifice
(on our part?) To this I an-
swер, in the words or sense of A-
quinas. There is a double Sacri-
fice, and both here specified, which
we are to offer unto God, by and
through Christ.

The first is, *Devotio erga Deum*
the *juge Sacrificium*, the daily Sac-
rifice of Piety and Devotion to
wards God.

The Christians Sacrifice.

3.

Verle The seconde is *miseratio erga
Genitum maximum*, the occasional Sacrifice
of mercy, bounty and compassion
us upwards our Neighbour. The
gnement of these ye have expressly in
m, the 15th Verse ; *By him let us
Ander the Sacrifice of Praise unto God
imself continually, even the Fruit of our
, thens, giving thanks (or * confes- * Ομολογ-
fiesing) in his Name : There's *γένητων.**

Sacrifice of Devotion. The
m wcond ye have as plainly in the
words of the Text, now read
hereafter the 16th. *To do good and
part communicate forget not ; for
to him such Sacrifices God is well plea-
sured. There's the Sacrifice of Cha-
I any and Commiseration.*

I shall not at present at all med-
Sacrifice with the first of these, espe-
cially being already opened, from
my and the Press, by a better and more
everend Hand.

Yet seeing the Apostle, not
ly without reason, joyns these two
sacrifices together, something I
all note, partly from their con-
necting,

Bishop
Lany.

necting, and partly from their
order.

First, from the coupling and
connecting of these two I shall
observe, that the Duties of Piety
towards God must be followed
and seconded with the Deeds of
Charity towards Man. Works
of Compassion must attend and
accompany Works of Devotion
yea and in some Cases of Exigen-
cy be preferred before them.
will have mercy, and not sacrifice
Hos. 6. 6. God delights not in
naked Piety, though never so
specious, if stript and divided
from the Fruits of Char-
ty. God cares not for the Fru-
it of the Lips, in confessing to his
Name, if there be not also the
Gifts of the Hand, in dispersing
and relieving for his sake. In short
they that offer the Sacrifice and
Praise unto God, must not forget
to do good, and to communicate
unto others. That, from the con-
exion of these two.

Again

The Christians Sacrifice.¹

5

Again secondly, from the order and ranking of these two Duties or Sacrifices I shall observe, that Christian Piety must lead the way, and lay the ground for true Charity. First solid Devotion, and then Christian Compassion. First the right and due Service of God in Sacrifices of Praise, and confessing to his Name, and then the doing good and communicating unto others. This is the reader of the Text here, and of Scripture else-where. *Acts* 10. 4. *Thy Prayers and thine Alms* (video says the Angel to Cornelius) are *Chambe up before God*; (and so Verse 31.) First his Prayers, and then his Alms. The expressions of his Piety are first mentioned before Gods acceptance, before the exercises of his Charity; yea, and they ought to have the pre-rogacy, and that for a double reason. First, *Ratione objecti*, because Gods Due is before Mans Good. God is first to be served

Again M and

Charity
stretcheth
it self both
to God
and Man.
Homily 2.
Sermon of
Charity,
P. 38.

and honoured in the main, before
Man be help'd or benefited. Se-
condly, *Ratione motivi*, Because
Piety to God is and ought to be
the proper Motive to a true and
right Charity. For what is Pi-
ety, but the due regard and re-
spect we have unto God in the
first place. And what is Charity
but the loving of God for him-
self; and of our Neighbour for
Gods sake. So the Schools de-
fine it, *Amor Dei propter seipsum*
& *Proximi propter Deum*. Now
to love God for himself, is plainly
Piety, both in the Principle and
Practise; and to shew love, or to
do good unto others, for the sake
of God, this is still Piety in the Mo-
tive, though Charity in the Pra-
ctice. And indeed, without thy
pious intention and disposition go-
ing before, the very Works of
Mercy, Bounty and Liberality, Ti-
will scarce deserve the Name of
Charity; as the Apostle inti-
mates in that supposition not
makes

The Christians Sacrifice.

7

beforemakes, (1 Cor. 13. 3. Though I
Se give all my Goods to feed the Poor;
because I have not Charity.)

to be The Rule in Christian Ethicks
and that of St. Ambrose, *Virtutes non
sunt Pictibus sed finibus pensantur*, 'tis
the right and due End and Mo-
in th' added that makes a true Chri-
arityian Vertue, and not the mere
himward Action. For a Man to
ar for Alms, meerly or mainly for
ls de the love of Praife, or to be seen
ipsum of Men, is but Vain-glory. For
Now Man to do it out of any other
plainly, Partial, or Selfish End or re-
e aspects, is but a kind of worldly
orunning and policy. But for a
he sullen to do it for Gods sake, and
the Most of a Pious Love to God; this,
the Praife is Charity, even that Char-
ity which the Apostle calls, *Love
ongest of a pure Heart, and a good
ks Conscience, and Faith unfained.*
rality Tim. 1. 5.

Mat. 6. 2.

Luke 6.
32, 33, 34.

Having premised thus much
int of the Context, and as I hope,
not impertinently to the Busines
makes

M 2 in

in hand, I shall now return to the Text it self, in these words, *To do good, and to communicate, forget not; for with, &c.* Which Words are an Exhortation to a very great and important Duty, to a very considerable and concerning Piece of Christianity; i.e. The exercising of our selves in Acts of Bounty, Mercy and Charity. In the whole Verse, for orders sake, we may observe three main Particulars. First, the matter of the Duty; i.e. *To do good, and to communicate.* Secondly, the Motive to perswade it; *For with such Sacrifices God is well pleased.* Thirdly and lastly, the manner of enforcing it, by way of special Item and Memento; *To do good, &c. forget not.*

For the first of these, the Sum and Substance of the Duty here exhorting to, 'tis expressed in the Text by two words, much to the same purpose, *ευπόνια* and *κοινωνία*. *To do good, and to communicate.*

Firstself,

The Christians Sacrifice.

9

First, 'tis the doing of good, or as the word *eu* may be rendered) well-doing. The same with that Galat. 6. Verse 9. Be not weary well-doing. Good for the matter, and well for the manner. This *verbua.*

But then we must know, 'tis not every doing of good that is meant, but good in a certain kind. There is the good of Charity and Religion; the good of Justice and Honesty; the good of Temperance and Sobriety: But what in the Text here is the good of Charity.

To the purpose, there is a two fold kind of Good, *Bonum in se*, *Bonum alteri*, Good in it self, and Good to another. In the first Summence, the doing of good takes in here the whole duty of Man, (whether to God or to our Neighbour;) according to that in Mica 6. 8. *He hath shewn thee, O Man, what is good,* (that is, good in it self, what is fit and fair, right

M 3 and

and duty to be done) even to do justly, and to love Mercy, and to walk humbly with thy God. All this is good in the larger sense.

But then secondly, there is a more special doing of good; not only good in it self, but good to another. In which sense the Scripture frequently means when it speaks of *Good Works*. Mat. 26.
10. *She hath wrought a good Work upon me.* 1 Tim. 6. 17, 18. *Charge them that are rich, that they do good, that they be rich in good Works;* i. e. such Works as are, some way or other, helpful, profitable, and beneficial unto others; Works of Mercy, Works of Bounty and Liberality. Such Works whose good effects reach to the benefit of our Neighbour, either publick or private; such as are extended to the relief, ease, comfort, or supply, either of the outward or inward Man. For Example sake, such as are the feeding of the Hungry, the cloathing of

the Naked, the helping or curing of the Sick, the visiting and comforting the Afflicted, the succouring of the Helpless, Friendless or Fatherless, the harbouring of Strangers, the redeeming of Captives, the defending or delivering the Oppressed; in short, all kind of free and charitable contributing to the relief, comforting, or maintenance of others, or distributing to the necessities of others. These, with many of the like nature, are those which in the Language of Scripture frequently come under the Name of Good Works; *i. e.* good in a peculiar and abounding sense, in respect of the sensible (yea or Spiritual) good and benefit, thence and therby arising and redounding unto others.

And that this is the Good here meant in the Text, is evident from the next and second word, (*To do good, and to communicate, forget not.*) As much as to say, to do

good by imparting, by communicating of what we have to the use, to the benefit and behoof of others. So that this latter is added to the former, to shew in particular what is that good exhorted to, 'tis *Bonum diffusum, & extensum*, such a doing of good as spreads and diffuses it self to the refreshing of our Neighbour, to the necessities of the By-standers. The like Addition, and the like Explication does the Apostle put else-where, *1 Tim. 6. 18.* Charge them (lays he) that they do good, that they be rich in good Works, (and presently adds) ready to distribute, willing to communicate. This is to do good in the sense of the Text, to distribute, to communicate to the Wants, to the Exigencies of others.

But though this may well be conceived to be the use and intent of the word *Koinōnia*, (added to *euπόνητα*) yet there is something further that we must take notice

of,

uni, of, in this Phrase of Communi-
the cating. For why is it that the
of practise and exercise of Charity
is ad- called by the Name of *Commu-*
nicating, not only here, but in
short many other places? To this I an- ^{Rom. 15.}
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good, *Bona Terr.e*, of the good things
(and of this World, of the Temporal
enjoyments we possess in this
is to life. That we are not to look
ext, upon them as things absolutely
e to ours, so as wholly to detain, con- ^{(a) com-}
s of me, or engross them to our selves; ^{munionis,}
but as (a) *Koinonia*, as things to ^{id est, char-}
be imparted and communicated, ^{ritatis que}
in that is, to be made common, as ^{omnis pa-}
ded were, by distributing to the ^{tantum Com-}
necessities of others. None of ^{munia.}
s has an absolute property in ^{Verba An-}
of, what ^{gellini in}
Gloss. I-
tim Haymo.

what he has. The strict property is Gods; the legal possession (under God) is ours, ours by his Gift, by his Will and Providence; but yet so, as he has made it our Debt and Duty to impart and communicate what is ours, upon Publick, Pious, or Charitable occasions. So that what is ours, in the Eye of the Law, and in the way of Justice, becomes (in a sort and sense) due to another in the way of Charity. Else would not the Spirit of God say, (as it does, *Prov. 3. 27.*) *Withhold not good from him to whom it is due.* There is a due of Charity, as well as a Right of Possession and civil Propriety. In the latter respect every one may look upon what he rightly has, as his own; but in the former respect, every one should look on what he has to spare, as his needy Brothers, and upon himself only as the Steward of it at large; to dispose and dispense it; yea and to account

account for it unto God : For the Goods of this World they are a Talent, and whosoever has them, most certainly one day must come to a double account for them ; first how he got them ; secondly, what good he did with them, according to the ability he had, or the objects or opportunities he met with. It will not then be sufficient for rich *Nabal* to stand upon his property, (as we find he did, when *David* ask'd a Relief of him) *1 Sam. 25. 11.* What, (says he) shall I take of my Bread, and my Water, and my Flesh, and give it to I know not whom. This Man only consider'd the Legal Property, the civil Title he had to his Goods ; but not the Tenure upon which he held them, nor the End for which God gave them ; which was not meerly to enjoy or behold them with his Eyes, no nor to revel with them in a drunken kind of hospitality within doors, but to lay

lay them out for Gods Service, and our poor Neighbours benefit. *In cassum se innocentes putant, qui commune Dei munus, sibi privatum vindicant,* (says *Gregory the Great.*) In vain do the Rich, or Men of Ability, think themselves blameless and innocent ; if so be what God has given, over and to spare, and so to be communicated, they ingross unto themselves.

God indeed, for wife and necessary Ends, has establish'd Property in the World; but yet we mistake, if we think that all equality or community are to all effects quite taken away. The contrary appears by the Gospel, *2 Cor. 8. 14.* wherein God has ordained, that one Mans abundance should supply another Mans want, that there may be an equality. For God puts no Man into the World to be necessarily starved, or pinched with extremity of want. He will have all to be

pro-

provided for, and has assigned to every one a Childs Portion, in some fair way to be obtained by him, either by his own Legal Right and just Industry, or by humble request, which according to Conscience ought take effect. And this is the first thing which the Word or Phrase of Communicating hints unto us, namely *Communitas bonorum*, a kind of Community of Goods, (*i. e.* of the overplus of what we have) in case of others want, and for the uses and purposes of Charity. We must not look upon our Abundance as given us, *εἰς τὸ μισθοῦσας*, to be engrossed, but, *εἰς τὸ κοινωνεῖν*, to be imparted and communicated.

But then again secondly, another thing there is, which this Phrase of *Communicating* holds forth unto us: And that is, The Nature of Charity; that it is of a diffusive disposition; 'tis for distributing what it has. This is the right

right Spirit and Genius of Christian Love, and Goodness. It does not tarry at home, but goes forth to the wants and necessities of others. It seeks not his own, *1 Cor. 13. 5.* It looks not only to its own things, but to the things of others, *Phil. 2. 4.* To do no body no wrong, that's Justice and Probity ; but to be helpful and succouring to others, that's Charity. The Jews have a pretty Saying , whereby they give us the Motto and Character of three several Persons. The Unjust Man, he says, That that is thine is mine, and that that is mine is my own, (he grasps and gripes all he can.) The meer Just Man , he says, That that is thine is thine, and and that that is mine is mine, (he keeps his own, and leaves every one to his own.) But the Pious, and Good, and Charitable Man, he says, That that is mine is thine, (thine to use , thine in case of necessity.) and that that is thine

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is thy own. This is the Language, the Practise and Pleonasm of Charity : 'Tis an extensive Grace ; 'tis like a full Breast, it milks out it self to the hungry and thirsty, to the sick and feeble, to the cold and naked, to the poor and needy. 'Tis all for communicating ; it does not shut, but open, Deut. 15. 8. *Thou shalt open thy hand wide unto thy poor Brother.* It does not rake and scrape, but scatter and disperse, Prov. 11. 24. *There is that scattereth, and yet increaseth.* Psal. 112. 9. *He hath dispersed abroad, he hath given to the Poor ; i. e. He is not tenacious or close-fisted, does not hoard up, or keep close his Goods, for the gratifying of his covetous humour, or the nourishing of his pride, or the pampering of his sensuality ; but, according as time and place, and ability requires, he sends them abroad for the good, help and relief of others. In a word, the Charitable Man is one*

one that *is* good and *does* good; good in himself, and good unto others. He sucks not up his juice to himself, he eats not his Morsels alone, *Job.* 31. 17. He does not, like the Snail, *sibi vivere*, live to himself, or hide up himself within his own Shell; but rather like the Silk-work, that even works and spends it self for the good of others. For so runs the Apostles Exhortation, *Ephes.*

4. 18. *Let him that stole steal no more, but rather let him labour, working with his own Hands the thing that is good, that he may have to give to him that needeth.* Not only that he may have a Peny against a rainy day, (that indeed is necessary thrift, and good husbandry) but that he may have to give to him that more needeth, (that's Christian Charity.) True Charity will be giving, not only out of its Lands and larger Revenues, but out of its earnings; something out of its own labour

(more)

(more or less) to him that needs.

This is the second thing implied in the Phrase of Communicating: shews the Nature and Spirit of Charity to be diffusive and communicative.

There is yet a third thing intimated in the word *Koinonia*, as it is applied to Acts of Charity, and that is the *κοινὸν κέρδος*, the Good that arises and accrues thereby, both to Doer, and to the Partaker. 'Tis the Note of *Theophylact* upon *Rom:* s. 25. That the Apostle does every where call Alms or Charity by the Name of *Koinonia*, (communion, or communicating) because there is a kind of Communion, that is, a common or a mutual gain by it, both to him that gives it, and to him that receives

πάντας,

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lact. in

Rom. 15.

First, he that receives our Charity, gains by it succour and refreshment, help and benefit. And then 'tis as evident from Scripture,

N that

that he that gives out his Char-
ity gains by bestowing it. He
gains *blessedness*, Acts 20. 35. *Tis
a more blessed thing to give, than to
receive. He gains good to his
own Soul, Prov. 11. 17. *The mer-
ciful Man doth good to his own Soul.*
The good that he does reflects
and redounds back unto himself.
He gains here, and he gains here-
after. Even here he gains a Ble-
ssing on what he possesses, (*Luke
11. 41.*) a return and encrease,
(*Luke 6. 38. Prov. 11. 25.*) and
as he gains here, so much more
shall he gain hereafter. *Luke 14.
14.* Such shall be recompensed at
the resurrection of the Just. *2 Cor.
9. 6. He that soweth bountifully
shall reap bountifully.* And what God
shall they reap? why Heaven tak-
and Happiness, Life and Glory. *ten
For in thus doing, they sow unto the So-
Spirit, (says the Apostle, Gal. As
6. 8.) and of the Spirit they shall good
reap Life Everlasting. Great Gain to t
for so small laying out. An Eter-
na**

*Quas dede-
rit, solus
habebis o-
pes.*

hal reward for a temporary bene-
He licence. This is the *Kovavia*, the
Trade, the Traffick, the blessed
exchange of a Pious Charity. It
gives away Earth, and gets Hea-
ven. It gives the *τὰ σαρκίν*, the
Soul, the carnal things of this
World; and gains the *τὰ πνευματικά*,
the Spiritual and Eternal
things of a better.

Bles. And thus I have opened to you
the Matter and Substance of the
Duty, (which is, a doing of
good, and Communicating.) And
though the Text does not men-
tion it, yet it would be seasona-
ble and pertinent to add unto the

former the extent of the Duty,
the reach and compass of this
Goodness, the Persons whom it
takes in, and to whom it must ex-
tend; and that is, unto all Men.

So says the Apostle, Galat. 6. 10.
As we have opportunity, let us do
good unto all, (though especially)
unto the household of Faith. Unto all?

that is, not simply and absolutely

Miser homo
quid sene-
raris homi-
ni, senerare
Deo, & cen-
tuplum re-
cipes, &
Vitam Ae-
ternam pos-
sideribus pra-
belutum, &
accipe Di-
um, præbe
tectum, &
accipe ca-
lum. Aug.

to all; for that's impossible: but unto all, first *distributive*, to all in their degree and capacity, to all according to the exigence of their necessities, to all, *pro loco & tempore*, according to the opportunity of time and place, (and the proportion of thy ability.) So St. Austin seems to interpret the Note of universality. *Omnibus, i. e. omnibus qui locorum & temporum vel quarumcunq; rerum opportunitatibus, constrictius tibi quasi quadam sorte junguntur.* To all who are brought near, and presented to us by Providence, as the Objects of our present Charity.

*Aug. de
Doctrinā
Christianā.*

And then secondly, unto all *indifferently*, without any undue exceptions, exclusions or limitations; that is, not only to thy self, but to others, not only to thy own within doors, (that are as it were a part of thy self) but to thy Neighbour without, to them of the Vicinage; not only to thy

Kia,

kin, but to the stranger; yea not
only to thy Friend, but to thy
enemy. Rom. 12. 20. If thine
enemy hunger, feed him, if he
thirst, give him drink. And so

Beatus qui
amat te, &
amicum in
te, & ini-
micum pro-
pter te.
Aug. confes.

Mat. 5. 43, 44. It hath been said,
Thou shalt love thy Neighbour, and
hate thine Enemy; but (says
Christ) I say unto you, Love your
Enemies, do good to them that hate
you. Ye see then, though we do

Lex Vetus.
amorem do-
cet in prox-
imos, Nova
in extra-
neos, (yea
inimicos.)
Tertullian.

not take in singula generum, all
absolutely and collectively, here
yet a large Field for Charity to
walk in, a wide and a large Sphere
to act in, for the doing of good.
It must be still *meis nivis*, to all
whom the Law of God has made,
and whom the Providence of God
presents to us, as Objects of Cha-
rity. It must be *Peregrinanti*, to
the Stranger, Fatherless and Wi-
dow, that they may eat within
thy Gates and be filled. Deut.

16. 12. James 1. 27. It must be
Esurienti, to the Hungry and Na-
tured. Isa. 58. 7, 10. If thou draw

out thy Soul to the hungry, and sa-
tisfie the afflicted Soul. It must be
Ægrotanti, to the Sick and Weak,
to the Blind and Lame. Luke 14.
 13. It must be *Indigenti, to the*
Poor and Needy. Deut. 15. 11.
 In a word, it must be *omni petenti,*
to every one that asketh, Mat. 5.
 42. *Give to him that asketh thee,*
and from him that would borrow of
thee turn not away. And so Luke
 6. 30. *Give unto every one that ask-*
eth, that is, to every one that is qua-
lified to ask, to every one that truly
wanteth, that has not, nor per-
haps cannot have by all his earnings
wherewith to defray his charge.

As for such as make a *Trade of*
asking, of begging, and yet re-
fuse to labour, (i. e. such as can
labour and will not, or at least
not as they may and ought)
doubtless it was never Christs
mind to oblige our Charity to
such, except in Cases of urgency
and extremity, or in some lesser
proportion out of a common con-
sidera-

Non homini;
do, sed
humani-
tati, said
the Philo-
sopher.

sideration of humanity. For with such as these (if known to be such) there is another Rule to go by, even that of the Apostle, 2 Thes. 3. 10. *If any will not work, neither let him eat.*

And the truth is, the best Charity to such is to force them (by severity) to labour , and so to bring them out of a course of idleness to a habit of working, industry and diligence. And he that does this, fulfils the Precept of the Scripture, in doing good to them ; for he does them more good, than he that gives to their cravings, though perhaps they do not think so. *Multa enim bona præstantur invitatis, quando eorum consulitur utilitati, non voluntati,* (as St. Austin well observes.) Seafonable and forcible severity, for the bettering and amending of the Party; even in the judgment of the (a) (a) ^{Aug. En-}
^{chiridion}
^{ad Lauren-}
^{tium.} ^{(a) Remo-}
^{verem malum}

alicujus ejusdem rationis est, sicut procurare ejus bonum ; procurare autem fratris bonum pertinet ad charitatem. — Remotio peccati magis pertinet ad charitatem quam remotio exteriorum damni, vel etiam corporalis nocimenti. Aquinas 22 q. 33. Art. 1.

Schools, is as much an Alms, as
much an act of Charity, as giv-
ing to his relief; because 'tis an
act of mercy, (mercy to the
Soul, though severity to the Bo-
dy.) 'Tis a doing of him good,
because it tends to his best good.
**Corre^ction to the lazy and negli-
gent is as much Charity, as Col-
lection for the Indigent.**

And thus I have entirely dis-
patched the first Particular of the
Text; I have shewn you the mat-
ter of the Duty, what it is to do
good, and to communicate, and
why so called, together with the
extent of the Duty, as to the Per-
sons or Objects towards whom it
must be exercised.

I shall now pass unto the next
and second considerable in the
Text; i. e. to the grand Reason
or Motive to perswade unto the
Duty, contained in those words,
(*For with such Sacrifices God is
well pleased.*) A double Motive,
(as ye see here;) First, because

they

as they are Sacrifices. Secondly, because they are well-pleasing. I shall consider each in their order.

First then, Works of Mercy, and Charity, and Christian Bouinity, they are commended to us from the Notion and Title put upon them, they are Sacrifices: they have the *Name*, and they have the *Nature* of Sacrifices. first the Name. So the Apostle files them in the Text; and so he Scripture else-where. The charity of the *Philippians* 'tis stiled, *An Odour of a sweet smell, a sacrifice acceptable to God*, Phil. 4. 8. So of *Cornelius* the Centurion, *Acts 10. 4.* 'tis said, *Thy Prayers and thine Alms are come up a Memorial before God. Come*; and, *as a Memorial*, they are both of them Sacrificial Phrases. sacrifices of old were ordinarily called *שׁלֵת*, as much as to say *scensiones*, (from *עַל* ascendit) because of the Smoak of them ascen-

ascending or coming up from the Altar before the Lord. And so for the other word (*Memorial*) come up as a Memorial; 'tis a form of Speech (says the learned Dr. Hammond) borrowed from the Law, signifying an *Oblation*. As *Levit.* 2. 9. *The Priest shall take of the Meat-Offering, a Memorial thereof, and burn it upon the Altar, an offering of a sweet Saviour unto God.*

So that Works of Mercy and Charity, they are the Christians זולָה, or אֹכְרָה, his Sacrifice or Memorial before God. Grotius upon the Text says, that they correspond to the Jewish שְׁלֵטִים.

But then secondly, Alms or Charity, as they have the Name of Sacrifice applied to them, so they have something of the Nature (the general Nature) of a Sacrifice, because they are an Offering unto God. That which is a relief of Charity, in respect to the

the Poor and Needy, is an Oblation (^a) of Piety, in respect to God. Sacrifice and Offering as such, have always a regard to God, to his Honour and Service. Such are the effects of a right Christian Charity, they have an Aspect unto God, as well as unto Man, *Prov. 19. 17.* *He that hath pity on the Poor, lendeth to the Lord.* *Mat. 25. 40.* *In as much as ye have done it to the least of these my Brethren, (says Christ) ye have done it unto me,* So that God and Christ are the Receivers of our Charity, as well as the Poor. The Poor has the benefit, God and Christ have the Honour and Service. The Poor receive it as a Comfort, God receives it as an Offering. Acts of Mercy and Charity, even according to the Schoolmen, are *Actus Latriæ*, they pertain to the proper Worship and Service of God, in the nature of an Offering, tendered ultimately to him; for though

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(^a) We humbly beseech thee mercifully to accept our Alms and Oblations, &c. The Prayer for the whole estate of Christ's Church. English Liturgy. In omnibus pauperibus christi sustentatur, sicut etiam potatur. Hieronymus.

Rayneri Pantheologia P. 752.

*Dent. 26.
10.*

the good done by them is done unto Man, yet the Duty and Service done therein is rendred to God. For, first, they are, in *Honorem Dei*, they are the *Honouring* of God with our Substance, and with the Fruits of our encrease, *Prov. 3. 9.* And again, *He that bath mercy on the Poor, honoureth his Maker*, *Prov. 14.31.* And secondly, they are, *In agnitionem Dei*. What we give in a way of Charity, is or should be given as an acknowledgment to God of his Right and Property over us and ours. 'Tis the real Rent and Tribute, whereby we do indeed profess and agnize him, as the Donor of what we have and hold. There is a certain homage due unto God, for all the benefits and good things of this World by him bestowed upon us. And that is, the Homage of Thanksgiving, (*1 Tim. 4. 4.*) Now this same Thanksgiving of ours must not only be a *Verbal* Thankf-

Thanksgiving, but a *Real*; not only in naked words, in the labour of our Lips, but in the Gifts of our Hands; that is, we must pay and *yield* unto God a Rent and Tribute, *of* and *for* what we have and enjoy by his Blessing. And this Rent (as Mr. Mede (^a) well observes) is two-fold. Either that which is offer'd for the maintenance of Gods Worship and Service; or that which is tendered and given for the relief of the Poor and Needy. The former is that which we term Works of Piety, or for Pious uses; the latter is that which we call Alms, or Works of Charity.

So that our *Alms-giving* unto Men, is but our due and real *Thanksgiving* unto God. 'Tis that whereby we own and acknowledge our selves to be Gods Tenants, as holding all that we are and have of the Mannor of Heaven; of the Gift and Bounty of his Hand. 'Tis that Tribute and

Scr-

(a) His Discourse on
Acts 10. 4.
P. 305.

Service which (once paid and rendered) gives us the lawful use of, and a Blessing upon, the whole Lump that remains. As our Saviour intimates, *Luke 11. 41.* Give Alms of such things as ye have, and behold all things are clean unto you.

By all that has been spoken upon this Head, we may learn two things. *First*, we learn what kind of Sacrifices the Alms and Charity of a Christian are. And that first negatively; not Sacrifices of Expiation. No, we owe that to a better and a higher Sacrifice, to him, who hath given himself for us an Offering and a Sacrifice unto God, of a sweet smelling Savour, *Ephes. 5. 2.* Christ alone is the propitiation for sin, *1 John 2. 2.* His Blood alone is that that cleanseth from all sin, *1 John 1. 7.* His Death alone is the satisfaction to Gods Justice for the offence of sin.

And

And therefore secondly and positively. Deeds of Charity, they are Sacrifices of Homage and Thanksgiving. Such as the Psalmist mentions, *Psal. 4.5.* Sacrifices of Righteousness, i. e. tendered in a way of Duty and just acknowledgement to God. And indeed nothing more ordinary in Scripture, than for Alms and Charity to be called Justice or Righteousness, yea our righteousness. *Psal. 112. 9.* See Mr. Medi's Diatribes on *Psal. 112.* See Mr. Medi's Diatribes on *Psal. 112.* He hath dispersed abroad, he hath given to the Poor: His righteousness endureth for ever. *Dan. 4.27. 6.* Break off thy sins by righteousness, and thy iniquities by shewing mercy to the Poor. And so *Mat. 6. 1.* Erogando Take heed that ye do not your Alms before Men, so indeed we read it, *pecuniam auges justitiam, minuitur pecunia, augetur justitia.* Aug. but in the ancient Copies 'tis *dispersovit, Justitiam vestram* (Take heed that ye do not your Righteousness before Men. (So Beza and Curcellæus read and render it. So the Vulgar Latin; and so the Syriack and Arabick) your

your righteousness ; i. e. your Alms and Beneficence. They are Sacrifices of Righteousness tendered in a way of Duty.

Secondly, hence we learn, *the Necessity, the Obligation* that lies upon us unto Acts of Charity. They are Sacrifices, i. e. a part of Gods Worship ; and Sacrifices of Righteousness and Duty, of due homage and thankfulness. And therefore we stand obliged to pay and render them to the Honour of God, as well as to the good of others, or the furtherance of our own account another day.

They therefore are sadly mistaken, who look upon their Alms-giving as an arbitrary thing, which they may do if they will, or let alone if they will. As if they stood under no obligation to the Offices of Charity and Christian bounty ; as if these were things left wholly to their liberty, either to do, or to leave undone.

Whereas on the contrary ; if in the Language of Scripture our Charity be a piece of Righteousness : If our Alms-giving unto Man be our Thanksgiving unto God : Then surely 'tis not a matter of indifference, but a peremptory and indispensable Duty. For is it a thing indifferent whether we be righteous or unrighteous ? Is it left to our liberty, whether we will be really thankful or unthankful ? whether we will honour God with our Substance, or not honour him ? Surely no. For if this be the Rent and Acknowledgment that God expects to be made and paid for all the Blessings and good things we enjoy ; then certainly to detain this Rent, is not only a piece of uncharitableness to Man, but of impiety, ingratitude and injustice to God.

Away then with all excuses pretended to evade or avoid the Duty. Remember, God is thy O great

*Deut. 14.
29. 16. 11.
24. 19. 26.
11, 12.*

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expects to be made and paid for
all the Blessings and good things
we enjoy ; then certainly to de-
tain this Rent, is not only a piece
of uncharitableness to Man, but
of impiety, ingratitude and injus-
tice to God.

*Dent. 14.
29. 16. 11.
24. 19. 26.
11. 12.*

Away then with all excuses
pretended to evade or avoid the
Duty. Remember, God is thy
O great

great Land-lord, of whom thou holdest all that thou hast. And he expects and requires a Lords Rent ; and has appointed the Poor and Needy in a way of Charity to be his Receivers of this Rent; 'tis for *his* honour, 'tis for *their* use. He that neglects to pay this Tribute of his Goods , forgets his Land-lord ; and he that looks upon it as not due, disclaims his Land-lord, and denies God to be his Lord and Supreme Proprietor.

Render therefore unto the *Lord* his due Tribute. Honour him *with thy Substance*, (as it is Prov. 3. 9.) and *with the First-fruits of thy Encrease*; so shall thy Barns be filled with plenty, and thy Presses burst out with New Wine, Verse 10. yea render unto *Man* his due, (as it follows Verse 27.) Withhold not good from whom it is due, when it is in the power of thy Hand to do it. 'Tis spoken (as is evident from the next Verse) either

of the Deeds of Charity, or of *Res pauperum, pauperibus non dare, est Sacilegium. Heyronym.*
neighbourly help and courtesie ; Plainly shewing, that even in these things there is a Due, a *Debitum Charitatis*, a Due and Debt of Charity owing from us, according to the real ability given to us. 'Tis due by the common Rule of Love, Mercy and Humanity. 'Tis due too by the many Precepts commanding it both in Law and Gospel, (as we shall shew anon more fully.) For, as the Son of *Syrach* says, (*Eccles. 17. 14.*) God has given every Man a Commandment concerning his Neighbour; not only in matters of Right and Justice, but also in matters of Kindness, Helpfulness and Charitessy. He therefore that shall look upon these things as left at liberty to be done or not done, as he please, he may even as well look upon it as a thing indifferent, whether he will be indeed and in truth a Christian.

O 2 And

And so much shall suffice for the first Argument, to press upon us the Offices of Charity; because they are Sacrifices. There is yet another still behind in the Text, and that is, because they are highly pleasing unto God; *With such Sacrifices God is well pleased.*

The word *euāgēsītai*, is by divers diversly rendered. *Talibus promeretur Deus*, (so the old Latin) no very good word, and to a worse fence; as if we *merited* of God by our Charity. *Talibus conciliatur Deus*, (so Cajetan) God is gained or won by them. *Placidus nobis fit Deus*, (so Pellicanus) God is appeased to us. And so *Erasmns*, *Placatur Deus*, God is pacified.

But what says *Estius*, though a Papist? The Greek word (says he) does not signifie *placari*, to be appeased, but *delectari*, to be delighted with: *Hilariter affici*, to be taken and affected with: *Placitum habere*, to be well-pleased.

The Christians Sacrifice. 41

ed with. And so St. Austin (in
the ancient (a) Copies) render-
ed it, *Talibus placetur Deo.* So
Decumenius expounds it by the
word *agisceret*. And therefore most
rightly and truly does our English
translation give it, *With such Sa-
rifices God is well pleased.*

(a) *Ludo-
vic. Vives,
in Augusti-
num de ci-
vitate Dei.
L. 10. c. 5.*

And surely to a Pious Christian
this alone is Motive enough, and
sufficient to the doing of good
and communicating, in that they
are things highly pleasing unto
God. I shall therefore insist a
little upon the truth of it, and
then subjoyn the Reasons. First,
for the truth of it, that God is
much pleased with the Offices
and Exercises of a Christian Cha-
rity, will appear from these fol-
lowing Considerations.

First, From their power and
prevalency with God. They are
an Odour of a sweet smell, says the
Apostle to the *Philippians*, Phil.
4. 18. that is, highly grateful
and acceptable in his sight. See

O 3 it

it in *Zaccheus*, Luke 19. 8. No sooner had he said, Behold Lord, the half of my Goods I give unto the Poor ; but Christ blesses both him and his House with Salvation; (Verse the 9th.) And though a Publican, openly owns him as a Son of *Abraham*.

See it in *Cornelius*, how prevalent were his Prayers, when back'd with his Alms ; let the Angel speak, *Acts* 10. 4. Thy Prayers and thine Alms are come up for a memorial before God. His Charity (ye see) was no less piercing the Heavens, than his Piety ; and his Compassion as prevalent as his Devotion. And the same efficacy we find in it, when joyn'd with Fasting and penitential Abstinence. As God testifies by the Prophet *Esay*, Isa. 58. 6, 7. Is not this the Fast that I have chosen? — To deal thy Bread to the Hungry, to bring the poor Out-cast into thy House, when thou seest the Naked, that thou cover them, and not bide

bide thy self from thy own flesh.
As if he should say, All your bodily austringencies, abstinences or severities, in humbling and fainting; if severed and divided from Charity, in giving, are but idle and impertinent, but if joyned with it, prove grateful, forcible, and effectual.

Again secondy, Gods well-pleasedness with such Sacrifices, it appears from the rich and large Promises made, and Rewards assured unto such Performances. Blessings of all sorts entail'd upon them: First Temporal Blessings.

Psal. 41. 1. Blessed is he that considereth the Poor. Bless'd in his Person. The Lord shall deliver him in trouble. And Verse the 2d,

The Lord shall preserve him alive.

— *The Lord shall strengthen him on the Bed of Sickness, (Verse 3.)*

Bless'd in his Posterity, Psal. 37.

25, 26. He is merciful, and lendeth, and his Seed is blessed. Bless'd in his Estate and Affairs. Deut.

15. 10. For this very thing the Lord shall bless thee in all thy Works, in all that thou puttest thy Hand unto. All thriving is not by sparing or pinching; and least of all by sparing where there should be Giving. For (saith the Scripture) there is that scattereth, and yet increaseth; and there is that with-holdeth more than is meet, and yet tendeth to poverty, Prov. 11.

24. There's a better way for some, if they could think on't; or if they could be perswaded to trust Christ upon his Word. Luke 6. 38. Date & dabitur vobis; Give and it shall be given you, good measure pressed over. For the liberal Soul shall be made fat, and he that watereth, shall be watered again, Prov. 11. 25.

Secondly, Blessings Spiritual. He shall have mercy when he stands most in need of it. Mat. 5. 7. The merciful shall find Mercy. He shall have audience from God, and acceptance with God. His

Prayers

the Prayers shall be heard, *His Alms*
arks, shall be had in remembrance, (as
and in the Case of *Cornelius*) *Acts*
pa-
io. 31.

of Thirdly and lastly, Blessings and
uld Rewards Eternal. Even Treasures
cri- in Heaven, *Luke 12. 33.* A full
and recompence at the Resurrection,
hat *Luke 14. 14.* A receiving into e-
and verlasting Habitations, *Luke 16.9.*
11. ha word, a good foundation laid
for up in store here, and Eternal Life
t; aid hold of for hereafter, *1 Tim.*
to 6. 19.

Again thirdly, once more. Gods well-pleasednes with such Sacrifices, such Offices of Love and Charity, it appears from the great stress that he lays upon these Duties, so frequently commanding them, so vehemently pressing and commending them. Even in the Old Testament ye find them urged to the heighth. *Deut. 15. 7, 11.*
Thou shalt not harden thy Heart, nor put thy Hand unto thy needy Brother. — Thou shalt open thy Hand wide

wide unto thy Poor, unto thy Needy in the Land. In that short abridgment of the Law, 'tis made one of the main Heads of Religion, viz. To love mercy. Mica 6. 8. He hath shewn thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Even as our Saviour too, when he reckons up the *τα βαρύτερα τούς νόμους*, the weightier matters of the Law, he reckons first Judgment, and then Mercy, Mat. 23. 23.

As for the New Testament, I should but weary both you and my self too, should I number up those many Passages that call upon us so frequently in Scripture, To give Alms of such things as we have, Luke 11. 41. To distribute to the necessities of others, Rom 12. 13. To do good unto all Men, especially to the Household of Faith, Gal. 6. 10. To be rich in good Works, ready and willing to communicate,

nicate, 1 Tim. 6. 18. To labour,
even with our own Hands, working
the thing that is good, that we may
have to give unto him that needeth,
Eph. 4. 28.

With infinite many more Places; all which I shall omit at present: Only one thing I cannot but name, as very considerable to shew the weight and moment of this Duty. And that is, the great stress which God and Christ will lay upon it at the day of Judgment. Consider we, that at the last and final reckoning, when all Works and Actions shall be weigh'd and scann'd in order to the final Sentence, a special Eye and regard shall then be had, either to the discharge or neglect of these charitable Offices. For who are they that shall stand as Sheep on the right Hand, and shall hear that comfortable Voice, (*Come ye blessed of my Father, inherit the Kingdom prepared for you, from the beginning of the World?*)

World?) I say, who but the merciful, compassionate and charitable? Such as have relieved Christ in his poor Members. Mat. 25.35. Because I was a hungry, and ye gave me meat, thirsty, and ye gave me drink, a Stranger, and ye took me in, naked, and ye clothed me, sick and in prison, and ye visited me; (therefore) Come ye Blessed.

On the other side, *who* are those that shall stand at the left Hand, as wretched and forlorn Creatures, and hear that dreadful Sentence, (*Depart ye Cursed into everlasting Fire?*) I say, *who* but the hard-hearted, and uncharitable; *Because* (*says Christ Verse 42.*) *when I was a hungry ye gave me no meat; a thirsty and ye gave me no drink; a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not;* (*therefore*) *Depart ye Cursed.* Ye see, how that on the one hand Charity is the main Instance in the Sentence of

of Benediction : and on the other hand , uncharitableness and uncompassionateness unto the poor and afflicted , is the special Instance in the Sentence of cursing and condemnation .

And therefore, upon the whole matter, if we may judge of the well-pleasedness of any Duty, either by the great stress that God lays upon it, or by the Blessings annex'd to it, or by the power and prevalency it has with God ; we must needs say with the Text, and conclude, That *with such Sacrifices God is well pleased.*

And indeed, how can it be otherwise, (supposing the merit of Christ, and the Grace and Covenant of the Gospel) if we consider the Reasons, in the next place, why he is delighted with our Charity and Christian Bounty ? I shall name but two.

First, Because it is so great and near a resemblance and imitation of himself. Hereby we become like

like unto God, in that very attribute and property, wherein himself most delights, and that is, Goodness and Mercy, Bounty and Commiseration. For *He giveth unto all, Life and Breath, and all things,* Acts 17. 25. *He giveth liberally unto all, and upbraideth none,* James 1. 5. *He is good unto all, and his tender mercies are over all his Works,* Psal. 145. 9. *Yea he is kind even to the evil and unthankful,* Luke 6. 36. *Therefore be ye also merciful,* (says the very next words) *as your Heavenly Father is merciful.* Or, (as it is in Mat. 5. 45) *That ye may be the Children of your Heavenly Father,* (who maketh his Sun to rise on the Evil, and on the Good ; who sendeth his Rain upon the Just, and upon the Unjust.) *That ye may be the Children?* i.e. the true and genuine *Resemblers of God in Heaven.* *For οὐαὶ,* (says Chrysostome.) *The Children of God?* that is, *Like unto God.* Nothing is so God-

God-like, nothing renders us more conformable to the Nature and Image of God, as to do good, and to shew mercy.

And then secondly, God must needs be well pleased with such Sacrifices, because they so apparently tend to his Honour and Glory. For, hereby Religion is credited, Christianity is graced, God and his Gospel are honoured in the Eyes of the World. Hereby our light so shines before Men, so that seeing our good Works, our Father is glorified who is in Heaven, Mat. 5. 16. 'Tis that which adorns the Doctrine of our Saviour, when they that believe in God are careful to maintain good Works, Tit. 2. 10. 3. 8.

The Papists are ready to charge us, that we are all for Faith and Believing; and nothing for good Works, (for Charity or Giving.) But this it is a palpable slander; for, as Dr. Willet, in his *Synopsis Papismi*, has made it appear, there had ^{P. 122,}

had been as many, if not more, Monuments of Piety and Charity erected by us, since the Reformation, as ever were before it, (for the compass of so small a time) in the days of Popery. Let us go on to wipe off this slander, and to stop the Mouth of this calumny, that it may blush for shame. Let them see the goodness of our Religion, by the fair Fruits of our compassion. Remember the Piety of our Ancestors that have been before us; yea consider the Monuments they have left of both kinds, even in those former and darker times. And since we in this Age profess and pretend (and that justly) to a greater and purer Light; it highly concerns us, not to come short either of their Pious or Charitable Devotion. Otherwise *their lesser* knowledge will certainly rise up in judgment against *our greater*. And we shall have nothing to say, but that of Beza, That we indeed have *plus*

Scientia, but they *plus Conscientia*; we more Science, more Knowledge, they more Conscience and Charity.

And surely there can be nothing more absurd or incongruous, than to see a glorious profession, but no way attended or answered by a Pious or Charitable Conversation. Even as on the other side there is not a more lovely sight, than to see Religion looking with a right Pious Eye, and scattering its Dole with a right Charitable and Communicating Hand. For this is that the Apostle calls, *Faith working by Love*, Gal. 5. 6. This is that pure and undefiled Religion before God, to visit the Fatherless and Widows in their affliction, and to keep our selves unspotted from the World, James 1. ult. This is *that Wisdom from above*, (*pure and peaceable, gentle, and easie to be entreated*) *full of mercy and good Fruits*, James 3. 17.

What remains then, but that we diligently consider both the Matter and Motives to this Duty, to this so necessary, so lovely a piece of our Religion ; and carefully apply our selves unto the practise of it.

In the words of the Text then ; *To do good, and to communicate, forget not.* Forget it not in your Lives, forget it not at your Deaths; better late than never ; but best of all to do it in the time of Life and Health. Many there are that forget it wholly, first and last. Too many forget it in a manner all their lives long, and put it off to a dying hour : They will part with nothing for Pious or Charitable uses, till they can hold it no longer. To such I may well say, as St. Lucy is reported to have said to her Mother, *Non est magnum, dare Deo quod ferri non potest ; Vivens ergo da Christo quod possides.* 'Tis no great thing to give what we cannot carry away. The best Chari-

Charity is to give while thou liest, while thou hast it in thy own dispose. Let thine own Eyes and Hands (as much as may be) be the Executors and Administrators of thy own Bounty. 'Tis possible a sudden or stupifying Disease may seize on thee, and so prevent thy Pious and Charitable Intentions. 'Tis possible what is well and truly given, may be fraudulently defeated by the cunning of those that come after: (As it had like to have been in that noble and famous Donation of Charter-house.) 'Tis good therefore, 'tis prudence (as well as Piety) to make it the Work of thy Life; and not to leave it, as the Business of thy Death or last Will, wholly to the Survivors.

In a word, Remember, and forget not, that the doing of good with what we have, 'tis the proper Work and Business of Life and Health. *This* is the time of

P 2 : doing;

doing ; now or never. 2 Cor. 5.10.
*Every one shall receive according to the things done in the Body : That's the time of doing , when and while we are in the Body. 'Tis the time of getting Grace, and 'tis the time of using it, to Gods Honour, and the good of others. 'Tis the reason of laying out our Talents , our Abilities (be they more or less) to the profit and advantage of our Lord and Master , and to the furtherance of our good Account. And therefore, as it is Galat. 6. 10. *As we have time or opportunity, let us do good unto all.* As we have time, (*as for οἷάντις, as often as we have opportunity*) or, while we have time, (*as for ἐώς, Quamdiu tempus habemus : Quamdiu manet vita, says Grotius.*) As long as we have time and space of doing, let us do good. Thereby intimating , we shall not have it always. This *Kaios, 'tis but καιος, this season of doing, 'tis but for a season.**

Hib. 12.28.
 Let us
 have
 Grace.

Kaios.

Let

5.10. Let every one therefore do the
Works of time in time ; and be
not wanting to the opportunities
of doing good, according to thy
'Tis
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Let every one therefore do the Works of time in time ; and be not wanting to the opportunities of doing good, according to thy measure and ability. *Breve est*
vitæ curriculum : Life is short ; and being once past and gone, 'tis then irrecoverable, and must at length be accountable. *John 9. 4. The night cometh when no Man can work.* It will be too late perhaps to think of doing, when the time of doing is over. And therefore, as the wise Man speaks, *Ecclesiastes 9. 10. Whatsoever thy Hand (or thy Heart) findeth to do, do it now with thy might, for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou art going.* And, (having begun) let us not be weary of well-doing, for we shall reap in due time, if we faint not, *Gal. 6. 9.*

*The Christians Sacrifice.*Hebr. 13.
20, 21.

The God of Peace — make
you perfect in every good Work,
working in you what is well-plea-
sing in his sight, through Jesus
Christ; to whom be Glory, for e-
ver and ever. Amen.

G.406/11

B20*The END.*

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